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The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

INVITING THE GOOD SAMARITAN

THERE has never been a period in the history of the Catholic Church when the poor have not been her special concern. Her detractors, forgetful of the lesson Christ taught through Mary Magdalen and her alabaster ointment, have repeatedly and unsuccessfully attempted to prove this false. But they have seized upon the flimsiest of arguments to prove the hopeless—hopeless because on the one hand the Church has been told that she would always have the poor with her and on the other charity is the love of God and her head is Christ Himself. In the dispensation of the New Testament the first and greatest commandment is to love God, and the new Lawgiver immediately went on to add that love of neighbor was the first commandment's immediate corollary. It is this lesson—that charity must be an integral part of the life of any who wish to approach God—which the Church has taught throughout the ages, is teaching now and will con-

tinue to teach for all time. Again it is the cup of water "given in My Name" which the Church emphasizes—not the gift but the intention through which it is given. Thus the Church marks out the natural virtue of compassion which exists in men of all climes and races, and points to the only method by which it can be brought directly into the realm of the supernatural.

These facts implicitly were stressed in the seventeenth Annual Appeal of Catholic Charities of the Archdiocese of New York during the past two weeks. Because the organization is the largest federated welfare service in the world, its importance to the country both as an inspiration and guide for work elsewhere cannot be legitimately overlooked by any agency in the social field. Every need, old and new, comes under its solicitous wings. Through the devotion of thousands of self-sacrificing religious and laity, the scope and efficiency of 214 coordinated charitable

agencies throughout the archdiocese has been constantly increased. All that modern science can teach has been utilized. Last year, over 16,000 children found homes under theegis of Catholic Charities—good homes, healthful surroundings, proper schooling, constructive play and, most important of all, moral training in their duties to God and their neighbor. In their own homes, 20,000 additional children were shielded and helped to health and happiness. For the sick—in 23 hospitals which cared for 50,000 patients—the heart as well as the mouth was fed, the soul as well as the body was warmed. Into hundreds of homes where the impoverished sick lay, the Nursing Sisterhood brought new courage, spiritual solace and the aid of trained skill; and through out-patient departments, 40,000 were treated. Healthful social clubs and recreational centers, camps, scout troops and brigades are an important part of the program and by encouraging and coordinating the activities of the young, strength and direction were given to the planned use of leisure time and the upbuilding of religious character and good citizenship. And through this great organization, so universally recognized as unique and important that its founder has been most happily hailed by Protestant and Jew and Catholic as the Cardinal of Charity, there runs the golden thread, uniting and binding all to the divine, of charity, the love of God.

"The state," Alfred E. Smith declared, and particularly to those who would supplement private with public charity, "when it comes to charity scratches the surface; the federal government takes care only of the unemployed; the city, in a very limited degree, as was testified . . . by the Mayor." He was referring to the speech made by Mayor La Guardia, who in an appeal to all citizens to "contribute generously to this fund so necessary to the work in which we are engaged," had asserted that "it would be just impossible for the city to carry on if Catholic Charities and other private charities in New York were discontinued." Other speakers, including John A. Coleman and Mrs. Douglas Gibbons, chairmen respectively of the men's and women's lay committee, also stressed the part played in lightening the colossal burden of public relief. But they also emphasized what the *New York Times* editorially called the performance of "a service which in the long view may be of greater importance." We quote further from this editorial because it is new evidence that the Catholic Charities of New York is recognized as filling a function of inestimable value in community life: "There is also a spiritual side to the relief problem. There is a need, likewise a social need, to keep alive the soul of the community, especially by preserving the human contact between those who can give and those who must receive. There is charity—love, as the Car-

dinal calls it when he reflects that 'there are not many places left in the world where love is allowed to gather, and talk and break bread,' and when he speaks of this country as a land 'where our hearts still beat freely.' . . . Where the State controls everything, and one dominant conception rules, the Good Samaritan is banished too. . . . The Catholic Charities drive confers a benefit on the community if only as a reminder that charity, of the mind, the soul or the heart, is still the greatest of the virtues—and the keystone of democracy."

Cardinal Hayes, whose speech at the luncheon inaugurating the appeal inspired the *Times* editorial, himself pointed to these underlying truths so far-reaching in their effects, so vital in the living of any Christian life. And these ancient and profound truths need repetition in a world which threatens, in forgetting them, to plunge the human race into a chaos the like of which the world has yet to see. They cannot be more effectively repeated than in the words of Cardinal Hayes himself:

"Fortunately, too, there has come a growing realization that the necessary activities of private charity cannot be accomplished by tax-supported agencies of public welfare. Our Catholic Charities perform a community service which cannot be otherwise provided and the lack of which every member of the community would feel. . . . Subversive influences are busily at work in nation after nation, seeking to destroy established institutions and to set up a despotic state. They exploit the privations and misery of the poor and lure men to destruction by mirages of promised wealth. They preach hatred and class war as the motive of human progress. History tells us that such movements can lead only to the crushing of liberty and religion and the enslavement of men under economic despotism. A profound and widespread renewal of the Christian spirit is the outstanding need of society today. A social order built on greed and hatred will not answer. The only sound foundation for society lies in safeguarding human liberty, in preserving the sanctity of the family and in the practise of justice and charity among men. . . . Society cannot entirely eliminate poverty and want. Hence it is that . . . love is the test of Christ's discipleship—love of God and love of man, in and for God."

The Cardinal is but saying in other words that the true order of Christ, out of which must flow all that man regards as good even here on this earth—peace and social justice and liberty and every foundation of Christian and democratic society—is dominated by the love of neighbor. The citizens of New York, of America, of the world must invite the Good Samaritan to places where love is gathered together for the sharing of a cup of water and the breaking of bread in God's name.

Week by Week

INDICATIONS were that the President's budgetary message would propose lower expenditures and avoid mention of new taxes. At any rate, the amount he will ask for the WPA program is said to be considerably less than the sum suggested at recent conferences of state and municipal officials. This curtailment is largely based on the assumption that the total number of WPA workers will be nearly half a million under the figures supplied when those conferences were held. Spokesmen declared that public sentiment generally was opposed to new taxes, and that the President was aware of the demand. The government's policy must be determined, of course, by future developments, but there are signs that jobs in private industry are more plentiful and that the past two months in particular have been most encouraging. Pessimists have observed, to be sure, that a good deal of current activity is in response to military demands abroad; but who wants to be pessimistic, especially in spring? We think it more probable that existing commodity prices cannot be maintained, in view of the after all limited purchasing power of Europe. Good crops this year would also affect the demand for food supplies. But concerning all these matters there can be no certainty at present. The immediate situation reflects improvement in almost every department of activity. Accordingly the President's effort to place the federal government on something like a sound financial basis from every point of view commendable. If circumstances permit, the next step will undoubtedly be reorganization of relief, to cleanse this service of assorted tares.

ON APRIL 19, as extraordinary an event as is chronicled in modern history occurred: four nations began to patrol the seas round about Spain in order to "observe" violations of the non-intervention agreement. Germany and Italy are to keep an eye on the Leftist coast-line; Great Britain and France are to watch the rest of Spain's boundaries. At the same time patrols on land are to do their part. No one has authority actually to seize a cargo, but it is hoped that a check-up of actual violations will put the blame squarely on offending powers. The curious fact is that the patrol has no dependence upon the League of Nations, but is the result of lengthy diplomatic conversations in which France has taken the lead. How determined the Blum ministry is to localize the Spanish war may be seen from the measures taken to curb radicals who strove to compel intervention in

behalf of the Madrid government. Though M. Pivert and others were not actually read out of the Socialist party, the threat of suspension was definitely over their heads. Other states have followed the lead. Great Britain has braved a violent assault upon the government by Labour speakers in not allowing itself to grow excited about interference with His Majesty's shipping, held up outside the harbor of Bilbao by command of General Franco. This calm is admirable, and its advantages are clearly such that Italy at length conceded a point and agreed in principle to non-intervention. All this is the soundest common sense. No one will deny that the patrol is itself a possible source of trouble, if violations of importance are revealed. But the chance is well worth taking, and if it succeeds the outlook for a degree of tranquillity in Europe will be distinctly better than it has been. Naturally one factor is the gradual economic exhaustion of Spain. While either side had money to spend, progress toward conciliation was difficult. It will be a great boon to historians if both parties to the sanguinary conflict some time publish an itemized account of their expenditures.

WHAT this world needs is half a dozen Molières. At least one can imagine no fitter subject than the extraordinary "trial" to which a consortium of The Trotsky Trial vapoious intellectuals is now "subjecting" Leon Trotsky. The defendant has admitted that though he is not exactly what the vulgar would term a "liar," he regards truth with the patronizing air of one who discards as much as he does not choose to employ. To date, his version of what actually happened in Russia is manifestly half fabrication and half megalomania. He has refused to answer pertinent questions, and seems to regard cross-examination as an offense against his dignity. Mephisto himself could hardly be more nihilistic. Were John Dewey less of a doddering remnant of a shrewd Yankee, even he would doubtless observe the humor of the scene. But one is definitely certain by this time that no Trotskyite really cares what Trotsky says. Left to himself the worker obviously would not, since the one thing sincerely offered him is a chance to get hanged or shot by an emissary of "bourgeois society." But the worker is not left to himself. He is the target of intellectuals, now present in almost every country, whose purpose is to get rid of a civilization which, in addition to its very real tares, is governed by a number of codified "inhibitions." Another name for these inhibitions is, of course, the moral law. Trotsky is the kind of dynamite needed to blow up this law. To append that label to him requires no authorization, no trial verdict handed down by a jury.

THE WORDS at the head of this column stand not as a toast, but as a mere description of the subject of the report annually made public at this time by the Police Commissioner of the City of New York. Analysis of the current report reveals causes for mixed feelings on the part of the law-abiding section of the populace. Some rejoicing there may justly be, but it is only modified rejoicing—a scrutiny of the figures which reflect as faithfully as any set of figures can what is the crime situation throughout our city, makes it evident that the millennium is not yet knocking at our doors. This may be a useful corrective to the inhabitants of a city which led all other cities in the national safety campaign: a wholesome reminder that the winning of the grand prize for a spectacular decrease in motor casualties does not automatically carry with it a decrease in other forms of violent menace to life. The majority of major crimes rose in the city last year by about 1 percent. Somewhat curiously, since this figure is accounted for mainly by various forms of felonious assault, the number of murders and manslaughters actually dropped—there were 364 for 1936 as against 370 for the previous year. However this qualification is accounted for, it is more than welcome. So are the other bright spots in the record—the 9-percent decrease in burglaries, the 16-percent decrease in larcenies, and the evidences that commercialized gambling and prostitution are being driven out steadily if slowly, while the increase in crimes of passion, in spite of the recent crime news, amounts to no more than 5 percent. All in all, the situation might be worse. There seems clear evidence that the police are maintaining a high efficiency, and growing in that type of *esprit de corps* which is the pride of the English police system—that sense of a double responsibility, to their department and to society. This at any rate is a major cause for gratitude; and if we feel that we must have the comfort of statistics as well, there is the 1934 report to fall back upon. We may not have come much further in one year, but we have come an appreciable distance in two.

EVERYBODY who in recent times sought to acquire information about the Third Reich will have a warm spot in his heart for “Putzi” Hanfstaengl, who fell into disgrace and is now living for security’s sake under the outmoded political institutions of Great Britain. He was incredible. An inner sanctum was approached through a gauntlet of typing gentry in S. A. uniform, who scraped more heels and gave more salutes to one another during the course of a day than the whole of West Point manages in a week. Yet this din was nothing

compared to Hanfstaengl dispensing propaganda. His policy was to hurl insults while he explained that no man in all history was ever asked by foreigners to accomplish so many impossible things. As chief piano player to His Hitlerian Majesty he had access, of course, to that great man, and could arrange interviews if he wished and you were sufficiently persistent. Heaven only knows how many hopeful persons trekked to Berchtesgaden with the blessing of “Putzi” on their heads. He had a special admiration for lady journalists, and his rage knew no bounds when one of them played him false and penned a scathing portrait of Der Fuehrer. Once upon a time he had financed the Nazi movement; and it seemed only proper that he should be fitly rewarded. Yet almost from the beginning Dr. Goebbels had no use for him. We expect that “Putzi” will once again become an art dealer, and that when he has made a little money he will finance somebody else. Doubtless it will again be a person who likes to hear him play the piano.

THE CORONATION has had all sorts of mingled effects on this side of the water. It has produced the unheard-of phenomenon of a British nobleman warning American tourists to stay at home if they do not want to be fleeced. It has brought to light interesting bits of history, imbedded so to speak in the venerable Coronation services which are being so abundantly reproduced in our newspapers. It has revealed, incidentally, to those who do not happen to be familiar with the “Book of Common Prayer” how much of the beautiful and stately Anglican service is a verbatim translation from the Roman Missal. It has led to a rush of buying of Coronation clothes, in spite of the warning hereinbefore noted, and a jam at the steamship ticket offices. It has caused the American public to become as familiar with the visages of King George, Queen Elizabeth and their two nice little girls as the most ardent British monarch-worshiper can possibly be. It has ushered in “Coronation coiffures” and “Coronation top-coats” and such-like things for the delectation of the stay-at-home part of the democracy. It has brought to our attention the grievance of the ancient English Guild of St. George, on the head of not having had a single Coronation seat assigned to it, though, as the newspaper account goes on to say, Saint George is the patron of England. Our favorite Coronation tidbit to date is the pronouncement of Representative Dirksen, of Illinois, on the subject of our diplomats wearing silk knee-breeches for the ceremony, which would disprove that the authentic homespun accent is dying out among us. They make a very good balance to some of the Coronation publicity.

THE COURT AND THE PEOPLE

By ANDREW F. BURKE

BY WAY of preface to the views expressed herein, it should be stated that the writer is a lawyer, and a lifelong Democrat who "walked out" in the last election, and regards the President's Court packing proposal as a "vindication of that walk."

As I view it, the President's proposal is the most insidious assault that has been made upon the American form of government since the adoption of our Constitution nearly 150 years ago. It is a subversion of one of the fundamental principles embodied in the Constitution.

The form of government set up in the Constitution has two essential features: first, the states retain the power of self-government in respect of all matters which are not national in character, and the federal government is endowed with those powers, only, which are granted to it in the Constitution; and, second, the three powers of the national government, namely, the legislative, executive and judicial, are separated, one from the others, so that not more than one of them is vested in a single department.

When we consider that the Constitution was a compact between thirteen sovereign, independent states, as free and completely autonomous as any nations in the world, we can understand why the powers of local self-government were reserved by the individual states. They did not trust one another, nor were they willing, completely or unreservedly, to put their trust in the national government which they were creating.

The principle that the powers of the national government should be separated from one another and that the national judiciary should be completely independent of the executive or the legislative department of the nation, was born of the conviction, resulting from the experience of the ages, that the vindication of the provisions of the Constitution which the people and the states believed necessary for the preservation of their liberty and well-being, could not be safely committed to a national judiciary subservient to either of the other branches of the government.

The framers of the Constitution were familiar with the writings of the celebrated Montesquieu, who, in his "Spirit of Laws," truly said:

There is no liberty, if the power of judging be not separated from the legislative and executive powers.

By way of continuing the discussion of President Roosevelt's proposal to alter the structure of the Supreme Court, we offer two articles by members of the American Bar. Mr. Burke contends that in essence the President seeks a Court which will "undo decisions" which have "displeased" him and will prevent the making of such decisions in the future. Mr. O'Meara (page 10) holds that in view of the decisions handed down, the Supreme Court has not fulfilled the function that is properly its in a democracy.—The Editors.

They knew what puppet judges had meant under the Stuart kings, and were mindful of the fact that in the Declaration of Independence, George III had been indicted for making "judges dependent on his will alone, for the tenure of their offices and the

amount and payment of their salaries." One of their number, Alexander Hamilton, in the 78th number of the *Federalist*, said:

The general liberty of the people can never be endangered . . . so long as the judiciary remains truly distinct from both the legislature and the executive.

The complete independence of the courts of justice is peculiarly essential in a limited Constitution. . . . Without this, all the reservations of particular rights or privileges would amount to nothing.

To assure the absolute independence of the federal judiciary, the Constitution gave federal judges a tenure "during good behavior" and put them beyond accountability to either the President or the Congress for their judicial actions, except such as might constitute grounds for impeachment.

When a federal power is asserted under the Constitution, one must look to the Constitution as to a power of attorney, to see whether the power asserted is a power granted, and whether it can be exercised, in accordance with constitutional limitations. This is all that the Supreme Court does, when it passes upon the constitutionality of an Act of Congress. The Courts do not initiate attacks upon congressional legislation. They have no power to do so. It is only when a citizen, in an action to which he is a party, claims a right under the Constitution and asserts that an Act of Congress violates his constitutional rights, that a Court can take cognizance of the matter.

When the Court decides a case, its decision is in favor of, or against, a litigant who claims a right under the Constitution. When a court is packed, or its decision is unduly influenced in any way, injustice to a litigant necessarily results; the fount of justice becomes defiled, and the purifying process, if ever completely successful, is long and arduous.

A study prepared by Mr. W. C. Gilbert, of the Legislative Reference Service of the Library of Congress, with respect to "provisions of law[s]" of Congress, held unconstitutional by the Supreme Court, issued at Washington, D. C., under date December 12, 1936, shows that, up to that date,

the Court had decided only 76 cases which had such effect, and that they involved only 64 acts of Congress. At page 95, of the study, its author points out that in the period of 147 years covered thereby, the Congress passed more than 58,000 laws, and that the 76 cases in which the Court held acts or parts of acts of Congress to be unconstitutional were part of approximately 40,000 cases decided by the Court during that period. Of the number of acts or parts of acts which the Court has held to be unconstitutional, the great majority were largely technical; comparatively few affected the every-day lives of the citizens.

The Supreme Court does not "veto" legislation, nor does it claim the power to pass upon the wisdom or advisability of legislation. It merely determines whether legislation is within or without the limitations which the people, themselves, have prescribed in the Constitution. The Court is a mere instrument of interpretation. Booth Tarkington has aptly described it as the official dictionary of the Constitution. No better statement of the function of the Court in dealing with legislation can be found anywhere than is contained in the opinion of Mr. Justice Roberts, speaking for the majority of the Court, in the so-called "AAA" case.

Chief Justice Hughes is frequently quoted by opponents of the Supreme Court to the effect that the Constitution is "what the judges say it is." They seek to give a perverted meaning to the obvious truth, contained in the statement of the Chief Justice, which means no more than that the Constitution must have a living interpreter. It cannot interpret itself, nor can individuals be permitted to interpret it to suit their desires or their necessities. The Constitution is "what the judges say it is," only in the sense that they have the right and the duty to interpret it, and make its meaning manifest, so that it may serve as a guide for all who are subject to it, and particularly for those who, like the President and the Congress, take an oath to support it.

The founders of the nation realized that conditions would probably change. Accordingly, they provided a mode of amending the Constitution, so that new powers might be granted to the federal government or restrictions placed upon the states, whenever necessary, or that the legislative domain of either might be enlarged, restricted or modified. The mode provided is a resolution passed by the Congress, by a two-thirds' vote of each House, and, thereafter, ratified by three-fourths of the states.

Twenty-one amendments have already been adopted. No great difficulty has ever been experienced in procuring an amendment when there was a general demand for it. The Twentieth or so-called "Lame Duck" Amendment, which changed the time for congressional sessions, required only

eleven months for its ratification after being submitted by the Congress. The Twenty-first Amendment, which repealed the Prohibition Amendment, required only nine months for its ratification.

In view of the comparative ease with which the Constitution may be amended, the President's indisposition to submit a constitutional amendment authorizing the legislation he desires justifies the conclusion that he has, in mind, such radical changes in the American form of government that he dares not submit to the people the drastic constitutional amendment which would be necessary to enable him to accomplish his designs.

No one denies that Congress has the power to increase the number of the justices of the Supreme Court, because the Constitution does not prescribe the number of its justices. The President's proposal, therefore, has constitutional form, but because of the end implicit in it, it lacks constitutional morality. If any of the justices of the Supreme Court, by reason of age or other circumstance, were unequal to their tasks, and it were sought to add new justices to the Court, so that its work might be accomplished, I would have another question—the question which would have existed if the assertion of dilatoriousness on the part of the Court, made in the President's message of January 8, 1937, and therein claimed to be due to the advanced age of its members, had any foundation in fact. The assertion, however, has been proved to lack foundation in fact.

Stripped of the speciousness which inhered in it, when first made, because of the state of facts upon which it was ostensibly predicated, and viewed in the nakedness which the stripping from it of its supporting "facts" (?) has brought about, the President's proposal is one to increase the membership of the Supreme Court with compliant judges whose votes will undo decisions, already made, which have displeased the President and will prevent the promulgation of similar decisions in the future. It violates the spirit of the Constitution which the President, by his oath, undertook to "preserve, protect and defend."

Amendment of the Constitution is the orderly, the moral and the statesmanlike method of securing constitutional sanction for what would, otherwise, be unconstitutional legislation. Packing the Supreme Court is an un-American, unethical, immoral way to achieve such a result. It is, also, a way that will destroy the foundations of our government, by destroying the independence of the Court, which the Constitution sought to put beyond the will and the designs of politicians.

James Bryce, in his work "The American Commonwealth," described a proposal such as the President makes, as an "assault on the fundamental law, [and] immoral in substance."

Woodrow Wilson, in his book, "Government under the Constitution," says:

It is within the undoubted constitutional power of Congress, for example, to overwhelm the opposition of the Supreme Court upon any question by increasing the number of justices and refusing to confirm any appointments to the new places which do not promise to change the opinion of the Court. Once at least it was believed that a plan of this sort had been carried deliberately into effect. But we do not think of such a violation of the spirit of the Constitution as possible, simply because we share and contribute to that public opinion which makes such outrages upon constitutional morality impossible by standing ready to curse them.

It is interesting to note that the practising lawyers of the country are almost unanimously opposed to the President's proposal. On the other hand, some law professors favor it. In short, men of practical experience oppose the proposal, while some theorists, or "academicians," as Senator Carter Glass calls them, favor it. One may wonder why this is so. Of course, it might be said that practising lawyers are affected by the leavening influence of reality, or, as Chesterton puts it, "by the dumb certainties of experience," whereas, law professors, generally, pursue their studies in a solitude of metaphysical abstraction and are not delayed in their mental processes by such concrete realities. This view does not explain how students of law and government can look complaisantly upon the defilement of the fount of justice, which "packing" a court involves.

Even if the factual postulates of the President's proposal had been true, the proper means to avoid them, would be a constitutional amendment, to do away with tenure "during good behavior," and compel the automatic retirement of the justices at the age of, say, seventy or seventy-five years. Chief Justice Hughes has, publicly, advocated compulsory retirement at seventy-five. Undoubtedly, most of the opponents of the President's proposal and the justices, themselves, would support an amendment which would compel automatic retirement, at an age fixed by law, if accompanied by proper retiring allowances.

The best results would, probably, be obtained by having the benefit of the services of a justice for, say, twenty years, and fixing limits to the age at appointment and at retirement which would achieve that result. In the average case, a justice would be far more valuable to the Court in his second ten years on the bench, than in his first ten. In the first ten, he might be stronger in body but he would not be stronger in mind, and, most important, he would not be as strong in experience, for which neither youth nor talent, nor both of them combined, is an adequate substitute. It would not make for a good Court to appoint men of, say, sixty-five years, and compel their retirement five years later. It might be proper to provide that a justice at the date of his appointment

should be not older than fifty or fifty-five and that he should not serve beyond his seventieth or seventy-fifth year.

The suggestion is made that we banish any "fear" that the President, if given the power to increase the membership of the Supreme Court to insure sanction to measures which he believes to be beneficent, will abuse the power, by securing the packed court's sanction to pernicious measures. But let us not forget that the first ten amendments to the Constitution, which embody the Bill of Rights, without which no citizen's life, liberty or religious convictions would be safe in this country, were forced into the Constitution, because of the "fears" of the people of the thirteen states, which ratified the Constitution.

If our ancestors "feared" that the rights protected by the Bill of Rights would be abused unless backed by a constitutional guaranty, is it strange that some of us "fear" for those rights, if they are to depend for their vindication upon a servile Court? A political "royalist" has at much capacity for evil as an economic "royalist."

Let those who hope for temporary advantages from a court packing of today, consider that they may be the losers through a court packing of tomorrow. Alexander Hamilton expressed a truism when, arguing for an independent judiciary, he said:

... No man can be sure that he may not be tomorrow the victim of a spirit of injustice, by which he may be a gainer today.

The tyrannies from which the people of other lands have suffered and are still suffering are the result of a lack of constitutional government, a bill of rights, and a courageous and independent judiciary to make both effective. As evidence, contemplate Russia, Spain, Germany and Mexico.

During the fratricidal days of the Civil War, it was the Bill of Rights in the Constitution, and a fearless and independent federal judiciary, that preserved civil rights and civil remedies, in the face of martial law. In the days of reconstruction that followed the Civil War, it was the Supreme Court that prevented fanatical vengeance from being wreaked upon the Southern people. In the era of hysteria that followed the World War, it was the Supreme Court that prevented the fruition of intolerant plans to regiment the children of the country and to substitute the guardianship of the state for the guardianship of the parent, as was attempted in the so-called Foreign Language cases, and in the Oregon School Law case.

There is a well-known maxim in the law: *Obsta principiis*. It admonishes us to "withstand beginning." It was applied by the Supreme Court in its epic decision in *Boyd v. United States* (116 U. S. 616), in which the Court upheld the citizen's right, under the Fourth Amendment, to prevent unlawful search and seizure of his private papers:

... It is the duty of courts to be watchful for the constitutional rights of the citizen, and against any stealthy encroachments thereon. Their motto should be *Obsta principiis*.

The same motto might, with profit, be adopted by the Congress in dealing with the President's proposal, for it is certain that the enactment of the proposal into law will mark the beginning of

the end of the independence of the Supreme Court, and with it the beginning of the end of constitutional democracy in this nation.

Justice is the "great end of civil society," the "ligament which holds civilized beings and civilized nations together." Those who tamper with the fount of justice thrust at society itself. They do more; they offend against the moral law.

COMMUNISM IN ACTION

By JAMES A. CORBETT

IN TRYING to form an exact estimate of what Communism is in practise, when it isn't taking part in a revolution, and how it actually works out after the revolution is over and it is in absolute control of a country, one is often confused by conflicting claims. Probably the majority take sides without knowing very much at all about it.

It is only fair, however, that those who praise it in theory take the time to learn how it is working out in practise in the most communistic country in the world, Russia. There it has had its greatest opportunity to prove itself. In looking for a guide to inform us on the present status of Communism in action we can with confidence ask a writer who believed in Communism, but who after going to Russia is honest enough to write frankly of his deceptions, in its failure.

Such a man is André Gide, a widely read French author, a bourgeois who became a revolutionary in his writings, even if not in his way of living. Last summer M. Gide toured Russia. He spoke at the funeral of Gorki, to the students of Moscow, to an assembly of writers at Leningrad, and elsewhere. There can be no doubt then but that he was highly esteemed by the Soviets. Nevertheless, he left Russia a very disillusioned man and his testimony (André Gide, "Return from the U. S. S. R." New York: Alfred A. Knopf) is valuable in informing us of Russia in the summer of 1936.

His first deception is on a visit to a big store in Moscow. He arrives before it has opened and finds a line of two to three hundred people awaiting the opening. He returns three-quarters of an hour later only to find the same crowd waiting. He is astonished and wonders what one gains by coming early, but soon learns that only the first are waited on because there isn't enough to go around. A new shipment of 400-500 cushions—if his memory serves him rightly—has just arrived and for them there would be 800, 1,000, 1,500 buyers. This and similar experiences lead him to conclude: "The needs are so great and the public so numerous that the demand, for a long

time to come, will be greater than the supply—much greater."

Inside this huge store, it is an unbelievable bedlam, and the air to one coming in from outside seems at first unbearably, then one gets used to it, as one gets used to everything. Everyone waits his turn in patience, in fact the Russian seems to take pleasure in waiting. After visiting the whole store from top to bottom, he finds that the merchandise is almost repulsive, it seems to be made as unattractive as possible so that people will buy only from need, never merely from desire.

The effort toward better quality is directed especially toward better food. But here again: vegetables and fruits in particular are still, if not bad, at least mediocre with few exceptions. Here, as everywhere, the finest gives way to the ordinary, that is to say, to the most abundant. Further on he gives the Russian explanation for this lack of quality: "Why trouble about it . . . since there is no competition?" And in Russia "the State has no rival."

Knowing the enthusiasm and the spirit of sacrifice for the cause of the Communist worker shown by a propagandist in a foreign country, M. Gide's remarks on the "enthusiasm" of the Russian people who are forced to live under the system are enlightening: "To return to the people of Moscow. What strikes one first is their extraordinary indolence. . . . As soon as they [the workers] are left alone, they become slack."

M. Gide visited several houses of a very prosperous kolkhoz—a sort of State farm: "I wish I could convey the queer and depressing impression produced by each one of these 'homes'—the impression of complete depersonalization. In each, the same ugly furniture, the same portrait of Stalin, and absolutely nothing else, not the smallest object, not the smallest personal souvenir. Each dwelling is interchangeable with every other, so much so that the kolkhozians (who seem to be as interchangeable themselves) might all take up their abode in each other's houses without even noticing it." But the kolkhozians take all their pleasures in common. All their interest in life is

in the club and places of reunion. "The happiness of all can only be obtained at the expense of each. In order to be happy, conform."

The unskilled labor, forming the large majority of these farm workers, receives from five to six rubles (about a dollar) a day. Whereas clothes are extremely expensive and the most necessary foodstuffs, such as eggs, milk, butter and meat, are procurable only at a very high price.

We all know that in Fascist and Communist countries people think the opinions of the government. They do it not only because life is more tolerable that way, but because they are trained to it: it becomes natural and easy. In Russia it is the newspaper *Pravda* which announces the opinion to be held so that when you talk to one Russian, it is as if you were talking to all of them. When this training is begun from childhood, it produces extraordinary results. You pity these for waiting in line for hours; but they find it natural to wait. The bread, vegetables and fruit seem bad to you; but there aren't any others. And without any point of comparison they are content with what is given them. The important thing is to persuade the people that they are as happy as they can be while awaiting better conditions; to persuade the people that those everywhere else are less happy than they. This is done by carefully hindering all communication with the outside world. Thus: "Their happiness is made up of hope, confidence and ignorance."

This psychological treatment which leads to one frame of mind and eliminates the idea of healthy criticism has developed a superiority complex among the Russians. They want to be sure we are sufficiently informed of their merits and admire them. And they find it not only difficult to believe that many things are better elsewhere but even to admit that they exist. An educated workman asked M. Gide if they had schools in France also. "Another, slightly better informed, shrugged his shoulders: 'Oh yes, the French have schools, but the children are beaten in them.' He had this information on the best authority." That all the workmen in France are very unhappy goes without saying, since they have not yet made a revolution there.

M. Gide notes the reappearance of social strata, a sort of aristocracy, and is shocked by the contempt, or at least the indifference, of those in power toward domestics and the workers. Those who advocate so strongly the sharing of the common life and the need of comradeship are the first sinners, the worst hypocrites! And yet what they wish and exact is an approval of everything that is done in Russia; what they seek to obtain is that this approbation be not resigned, but sincere. The least protestation, the least criticism, is subject to severe punishment and immediately hushed up. "And I doubt whether in any

country in the world today, even Hitler's Germany, thought be less free, more . . . terrorized."

The spirit of censorship is not only clamped on the Russians but even on such a welcome guest as M. Gide. When passing through Gori, the small village in which Stalin was born, he wanted to send a telegram to Stalin thanking him for the wonderful reception given him in Russia. His telegram was to read: "In passing through Gori in the course of our wonderful trip, I feel the pleasant need of addressing you. . . ." His interpreter told him he must add some such expression as "you, the chief of the workers," or "master of the people." M. Gide found this absurd, but protested in vain—they would refuse his telegram unless he consent. He finally submitted, but in declining all responsibility and thinking with sadness that all this contributes to placing between Stalin and the people a dreadful, an impassable, distance. And as he had already noticed some retouches in the translations of several addresses he had given in Russia, he declared that he would not recognize as his own any text of his published during his stay in Russia.

Although deeply impressed with the ability of Stalin, he is nevertheless forced to admit the failure of the Russian experiment—and in strong words: "What had been attempted, what had been desired, what was thought to be on the point of achievement, after so many struggles, so much blood spilt, so many tears, was that then 'above human strength'? . . . After so many months, so many years, of effort, one had the right to ask oneself: will they at last be able to lift up their heads? They are more than ever bowed down."

It has been known for some time that pure Communism has been abandoned, that the system has had to compromise with reality. Nearly all the recent concessions are made because of the fear of Germany. The progressive restoration of the family, of private property, of inheritance, have sufficient explanation in the importance of giving the Russian citizen something personal to defend. And thus one concession after another compromises the whole enterprise. The people were promised a proletarian dictatorship but they have the dictatorship of a man—which is not what they desired. A step further, and it might be said it is exactly what they did not desire.

These are the principal disappointments among many, that M. Gide experienced last summer in Russia. These devastating criticisms by a sympathizer and writer who deplores the results produced by Russian Communists should awaken us to realities. We should realize the difference between the glorious promises of the enthusiastic propagandists, the boasts of our own parlor Communists, and the bitter realities as depicted by M. Gide who saw Communism in action and learned the difference for the first time.

THE COURT AND DEMOCRACY

By JOSEPH O'MEARA, JR.

THE CONSTITUTION does not speak with mathematical exactitude. Its provisions are couched in broad and general terms capable of being read in different ways. In the words of Mr. Justice Holmes (*Springer v. Philippine Islands*, 277 U. S. 189, 209):

The great ordinances of the Constitution do not establish and divide fields of black and white. Even the more specific of them are found to terminate in a penumbra shading gradually from one extreme to another.

For example, Congress is given the power to regulate commerce among the several states. "Regulate"—what does that mean? "Commerce" what is it? Again it is provided that no person shall be deprived of liberty without due process of law. What is the meaning of "liberty" and "due process of law"? The Constitution doesn't tell us.

As Chief Justice Marshall pointed out, the powers granted in the Constitution to the federated nation and to the constituent states respectively, were merely "enumerated" and not "defined." In defining them, by application in the practical administration of government, considerable adaptation is necessary to the changing circumstances of the most progressive age in history. Thus, the Supreme Court is not only a court of justice, but in a qualified sense a continuous constitutional convention. It continues the work of the Convention of 1787 by adapting through interpretation the great charter of government, and thus its duties become political, in the highest sense of that word, as well as judicial.

That was written by the late James M. Beck ("The Constitution of the United States," page 221), whose conservatism was above reproach.

The fact is that the Supreme Court is constantly making and remaking the Constitution. In other words, most cases are decided, not by the Constitution, but by the judges. Nor is the Court constrained by precedent to decide the way it does. In 1932, Mr. Justice Brandeis (*Burnet v. Coronado Oil and Gas Company*, 285 U. S. 393, 407) compiled a long list of cases in which the Supreme Court had overruled itself on constitutional questions, and there have been more since that time: e. g., *Nebbia v. New York*, 291 U. S. 502; *West Coast Hotel Co. v. Parrish*, decided March 29, 1937 (the Washington minimum wage case). Obviously the Court does not consider itself bound by its own prior decisions as regards the application of the Constitution. In 1849, Chief Justice Taney declared (*Passenger Cases*, 7 How. 283, 470) that he was

... quite willing that it be regarded hereafter as the law of this Court, that its opinion upon the construction of the Constitution is always open to discussion when it is supposed to have been founded in error, and that its judicial authority should hereafter depend altogether on the force of the reasoning by which it is supported.

As a matter of fact, however, there is ample authority to supply a rational basis for a decision either way on most, if not all, of the great questions of constitutional law which now confront us. In the words of Professor Corwin ("The Twilight of the Supreme Court," page 117):

Alternative principles of construction and alternative lines of precedent constantly vest the Court with a freedom virtually legislative in scope in choosing the values which it should promote through its reading of the Constitution.

In that connection it is important to remember that the Supreme Court itself has solemnly proclaimed (*Sinking Fund Cases*, 99 U. S. 700; quoted by Cardozo, dissenting, in *United States v. Constantine*, 296 U. S. 287, 299):

Every possible presumption is in favor of the validity of a statute, and this continues until the contrary is shown beyond a rational doubt. One branch of the government cannot encroach on the domain of another without danger. The safety of our institutions depends in no small degree on a strict observance of this salutary rule.

Has the Court followed that rule? It has not. In the great cases which have precipitated the present controversy the Supreme Court did not invalidate legislation under the imperative command of the Constitution, but in response to the economic dogmas and the deep-seated preferences of a majority of the justices. The wish is father to the thought. Mr. Justice Holmes (*Baldwin v. Missouri*, 281 U. S. 586, 595) in 1930, three years before he left the bench, said:

I have not yet adequately expressed the more than anxiety that I feel at the ever-increasing scope given to the Fourteenth Amendment in cutting down what I believe to be the constitutional rights of the states. As the decisions now stand I see hardly any limit but the sky to the invalidating of those rights if they happen to strike a majority of this Court as for any reason undesirable. I cannot believe that the amendment was intended to give us carte blanche to embody our economic or moral beliefs in his prohibitions. Yet I can think of no narrower reason that seems to me to justify the present and the earlier decisions to which I have referred.

Is it proper for the Supreme Court to impose its own will upon the people? There is no doubt that it has done so. On at least two occasions distinguished members of the present Court have made it plain that, in their opinion, the Court had arrogated to itself the functions of a super-legislature: Brandeis (Holmes concurring) in *Burns Baking Company v. Bryan*, 264 U. S. 504, 534; Stone (Brandeis and Cardozo concurring) in *Colgate v. Harvey*, 296 U. S. 404, 411. Is that the American system of government? On the contrary it is an undemocratic invasion of the legislative domain and an abuse of power. That may seem to you to be strong language, but there is very good precedent for it; the same words exactly were used by Mr. Justice Stone in his dissenting opinion in *Senior v. Braden* (295 U. S. 422, 440).

In practical effect, therefore, to a very considerable extent the Supreme Court has usurped a function of the legislative branch of government. It is said that the President is seeking to usurp power, that his Supreme Court proposal is merely a means to that end. In the light of analysis, however, his proposal is seen, not as an attempted usurpation, but as a means of neutralizing an already existing usurpation by the Court.

All this does not involve even a breath of suspicion against the integrity of the members of our high tribunal. There is no reason to doubt that they have acted in utter good faith. But we need to remember that judges are human. Mr. Justice Cardozo ("The Nature of the Judicial Process," page 167) has spoken revealingly on this point:

I do not doubt the grandeur of the conception which lifts them [the judges] into the realm of pure reason, above and beyond the sweep of perturbing and deflecting forces. None the less, if there is anything of reality in my analysis of the judicial process, they do not stand aloof on these chill and distant heights; and we shall not help the cause of truth by acting and speaking as if they do. The great tides and currents which engulf the rest of men, do not turn aside in their course, and pass the judges by.

It may be useful to call to mind, also, the wisdom of another distinguished member of the Supreme Court, Mr. Justice Brewer (*Government by Injunction*, 1898, 15 Nat. Corp. Rep. 849):

It is a mistake to suppose that the Supreme Court is either honored or helped by being spoken of as beyond criticism. On the contrary, the life and character of its justices should be the objects of constant watchfulness by all, and its judgments subject to the freest criticism. The time is past in the history of the world when any living man or body of men can be set on a pedestal and decorated with a halo. True, many criticisms may be, like their authors, devoid of good taste, but better all sorts of criticism than no criticism at all. The moving waters are full of life and health; only in the still waters is stagnation and death.

The difficulty is not with a Court bent on imposing its own will in defiance of its constitutional duty; the difficulty is that most judges have not the intellectual capacity to recognize that their own personal convictions are not necessarily imbedded in the Constitution. It is difficult for us to believe that anything of which we do not approve may nevertheless be right; and so it is extremely difficult for a man upon the bench to perceive that legislation of which he heartily disapproves can possibly be constitutional. So long, however, as a majority of the Supreme Court are unable to rise above their fears and prejudices, we shall be ruled by those fears and prejudices—not by the Constitution.

Take, for example, the two leading cases in which statutes prescribing a minimum wage for women in industry were declared invalid. The first, the well known *Adkins* case (*Adkins v. Children's Hospital*, 261 U. S. 525), was decided in 1923 by a vote of five to three. Last year, similar legislation again came before the Court and was again declared unconstitutional, this time by a vote of five to four (*Morehead v. Tipaldo*, 298 U. S. 587). It is an arresting fact, however, that, taking the two cases together, only six judges (McKenna, Van Devanter, McReynolds, Sutherland, Butler and Roberts) voted in favor of unconstitutionality whereas seven (Taft, Sanford, Holmes, Hughes, Brandeis, Stone and Cardozo) voted to uphold the legislation. Nevertheless, those opposed to it were able to muster a majority in both cases, due to the fortuitous circumstance that Justices Van Devanter, McReynolds, Sutherland and Butler participated in both and each time turned thumbs down. So, such legislation was for fourteen years unconstitutional although of thirteen judges a majority decided the other way.

A little after noon on Monday, March 29, 1937, however, although the Constitution hadn't changed, the Supreme Court upheld the Washington minimum wage law, Chief Justice Hughes and Mr. Justice Roberts joining with Justices Brandeis, Stone and Cardozo to repudiate and overrule the *Adkins* case. Before that, such legislation had been forbidden. By the Constitution? Or by certain opinionated judges?

Of course there are many cases about which there is little, if any, doubt. These are not the cases that trouble us. The cases that have given rise to the present hubbub are close cases, cases in which three or more justices have dissented recognizing that "the criterion of constitutionality is not whether [they] believe the law to be for the public good" (Holmes dissenting, in *Adkins v. Children's Hospital*, 261 U. S. 525, 567) and that the judiciary should not veto what the elected representatives of the people have enacted unless there is no rational alternative under the Constitution.

The Supreme Court's five-to-four about-face in upholding the National Labor Relations Act, on April 12, further emphasizes that the Court doesn't get its answers out of the Constitution. The Constitution hasn't changed; two judges have changed—Hughes and Roberts. Less than a year ago, in the Carter case invalidating the Bituminous Coal Conservation Act, these two judges were on the other side. Then they said, "No"; now they say, "Yes."

What has brought about this abrupt judicial flip-flop? The logic of events, including the President's proposal and the consequent spotlighting of judicial excesses, hardly can be brushed aside as having no bearing. Can so sudden a conversion under these circumstances be regarded as lasting?

The developments of the last few weeks mark a long step forward but furnish no ground for asserting that now all is well and nothing need be done. On the other hand these recent decisions have demonstrated anew that the Court rather than the Constitution has been to blame for our difficulties; and most of the suggested constitutional amendments are seen to be beside the point.

What we need, therefore, and need now, is a new outlook on the Supreme Bench—the judicial outlook of the present minority, that is, Justices Brandeis, Stone and Cardozo. We need there the intellectual capacity to understand that we are not omniscient, to recognize that we may be wrong, to realize that we must differentiate between our own beliefs and the commands of the Constitution; in a word, the ability and the will to take an impersonal and objective view of these great questions. It is this temper of mind, this intellectual outlook, this essential humility that we must have upon the Supreme Court and its absence there has brought us to our present pass.

After all, the judiciary is only a coordinate branch of government, a fact which seems to be very largely lost sight of in the present controversy by those against the President's proposal. These people warn us that if the plan be accepted it will destroy our system of check and balances. They seem not to realize that if there are too many checks there won't be any balances. They take it for granted, moreover, that, while checks are most essential to restrain the executive and legislative departments, the judicial department must necessarily be given carte blanche to write its own ticket. Whatever may be the advantages of such a system it isn't the system the Fathers conceived. If it is, why was no provision inserted in the Constitution for the carrying out of the Supreme Court's decisions? Why was the power given to Congress to fix the appellate jurisdiction of the Court? Why was the payment of the expenses of the Court and the very salaries of the justices left dependent upon congressional appropriations? And why was the size of the Court

committed to the discretion of Congress? Isn't it pretty clear that the framers of the Constitution had no notion that the Court would live off in a world by itself, sufficient unto itself, above and beyond the other branches of government?

This is not to say that the judiciary is or should be anything less than a co-equal department of government. On the contrary judicial independence within its proper sphere cannot safely be impaired. Nor is this independence endangered by the President's proposal. The new justices to be appointed under it will be appointed for life. They will enjoy the same powers and the same immunities as heretofore. And all appointments must still be confirmed by the Senate.

But it is objected that, if the measure carries, it will constitute a dangerous precedent. Could not a succeeding conservative President do the same thing? Of course, or something like it—if a liberal Supreme Court should stubbornly interpret the Constitution according to its own dogmatic assumptions as against the needs and wishes of a great conservative majority, and if that situation should long persist. And that is true whatever happens now. There are plenty of precedents already. But precedent alone produces nothing; the stage must be set. Such things happen under the pressure of accumulated forces which will not be denied—and they don't happen otherwise.

The situation out of which the present controversy has arisen is not of recent birth. It has been developing for forty years or more. The Court did not suddenly get out of step with the rest of the nation. It chose its present course before this century began. All that has happened recently is that the situation has come to a head as any similar situation must and will come to a head, sooner or later, unless we are willing to abandon the American form of government and accept in lieu of our democratic institutions a thousand-fold dictatorship of the Supreme Court.

A number of people appear quite willing to accept this negative judicial dictatorship, and, indeed, determined to have it. This attitude betrays the deep distrust of democracy that lies at the bottom of a very large part of the opposition. Those who lose when the ballots are counted want a Supreme Court that will bail them out. Chief Justice Waite's admonition to go to the polls and not the courts (*Munn v. Illinois*, 94 U. S. 113) is disregarded. It may, indeed, be cold comfort to those whose economics have been discredited. So they attack the sportsmanship of defeated litigants. How about sportsmanship on the part of those who lose in elections? We simply have to take the bitter with the sweet. Majority rule and minority rule cannot live together.

So, the question is: Do we want democracy? It has its shortcomings and its pitfalls. But where is a better system?

FOR A NEW KNOWLEDGE OF MAN¹

By ALEXIS CARREL

THE NATURE of the present crisis unveils itself rapidly. It becomes obvious that man has misused science and technology, and has created a world inimical to himself. Our troubles, therefore, are rooted in the very structure of modern society. They cannot be cured by the remedies advocated by economists and statesmen. Prosperity, war, faith in a dictator, or good-will among democratic people will be equally inefficient. The crisis is not a passing disturbance in the growth of nations. It is the crumbling of civilization itself.

Our time displays an alarming resemblance to the past. Are we doomed, as Spengler believes, to vanish into dust? Will New York, London, Paris, again be grazing grounds for cattle? It is quite probable. However, there is some chance for us to escape this fate of all ancient civilizations. We have at our disposal, for the first time in the history of mankind, the power of science. Science, in its conquest of the world of inanimate matter, has proven its strength. It teaches us that we must obey natural laws, and not blindly follow the dreams of sociologists and philosophers. It supplies us with the means of gaining mastery over our body, our soul and our environment. That is, with the power of remaking ourselves, as well as our institutions. In this country, catastrophes are not as imminent as in Europe. There may still be time, if we have humility, courage and wisdom, to stop our downward course and resume our ascension.

In order to endure, civilization must find forms that fit human beings. It should, therefore, be based on the knowledge of man as he really is. Man differs profoundly from the abstraction created by economists, social workers, psychologists, physiologists, educators, historians and other specialists. He is a concrete object, which must be apprehended directly, and not viewed through philosophical or scientific systems. Then, he appears, as is well known, in the form of a whole composed of tissues and fluids. This whole manifests certain activities, which we call physiological and mental. Each human being is an individual, differing from all others. In appearance he is independent of the outer world. In reality he is inseparable from his physical, chemical and mental surroundings. And these surroundings are bound, in the last analysis, to social and political institutions. Such a concept is based on observa-

tional facts. It does not include any supposition or doctrine. Upon it, therefore, a true science of human life can be erected.

As man is simultaneously unity and multiplicity, this science must be founded on synthetic as well as analytical information. Unfortunately, modern society has turned its attention exclusively to the dissection of man. It has isolated him from his cosmic and social environment. Then, it has separated the soul from the body. The body has been divided into blood, cells and organs. The soul has been neglected in the analytical process. In this manner, many sciences have been constructed, each having one of the aspects of man as its object. They are called economics, sociology, pedagogy, psychology, physiology, history, etc. But this fragmentary knowledge has not been coordinated into a science of man. The essential characteristic of such a science is to be synthetic as well as analytic, that is, to embrace man in his totality. For the individual reacts as unity, and not as multiplicity, against his social and cosmic surroundings. And the fundamental problems of civilization deal, not with mere aspects of man, but with man as a specific entirety inserted in a group, a nation and a race.

We already possess many data about man. We have many others to acquire. Before us, therefore, lies a double task. First, coordination of the physiological, psychological, pedagogical, social, economic, political, historical fragments of knowledge. And, as time is pressing, application of this coordinated knowledge to ourselves and our institutions. Second, acquisition of data about man in his reactions as a whole to material and spiritual environment. Such is the knowledge that modern society still lacks.

In order to coordinate and apply the data already gathered by biological and social sciences, there is need of a new institution, a center of synthetic thought, which could be called Institute of Man, or Institute of Civilization. Such an institution should recognize as essential the following principles. No one who is expert in only a single field, such as economics, sociology, pedagogy, hygiene, philosophy, medicine, psychology, biological chemistry, religion, etc., is fitted to apply his specialized knowledge to any problem concerning the human person in his entirety. For example, an educator as such is not entirely qualified to direct education. Or an economist, to direct the economics of a nation. For neither education nor economics alone give to educators or economists a knowledge of man. Man, viewed

¹ Editor's Note: This paper is the text of an address delivered by Dr. Carrel at the Newman Foundation, Champaign, Illinois, upon receiving the Cardinal Newman Award.

by specialists exclusively through their own techniques, is not complete man. He is only one aspect of a manifoldness, an abstraction more or less remote from reality. It should be a fundamental rule that, before being applied to human beings, any mechanical invention, philosophical doctrine, diet, mode of living, economic, political, or social legislation, educational system, etc., should be scrutinized from the point of view of its effects on the individual as a physiological and spiritual whole bound to his environment. The task of the new institution would be to define, in such a spirit, principles and methods for the formation of the individual, for the development of proper economic and social conditions, for the propagation of the race, etc. The broad aspects of some of its activities can be described as follows:

(1) The formation of the individual is equivalent to the actualization of his hereditary potentialities. This depends in a large measure on education. Education, sometimes even in the best schools, is incomplete, because it is concerned with only a few aspects of the child and the youth. And because it does not take into sufficient account the diversity of human personality. From birth to maturity, man must be molded into a definite organic and spiritual form by physical, chemical, physiological, intellectual, moral, religious and esthetic agencies, the possibilities of which we are just beginning to realize. To these agencies each one responds in his own way. However, analogous responses are given by certain types of individuals. It is necessary, for the success of education and vocational direction, to define the main types to which the individuals composing the nation belong. This science of human typology is still in its infancy, and must be developed. So far, we have practically ignored this new science, just as we have overlooked the spiritual aspect of physiological and intellectual activities.

(2) The elaboration of rules of conduct and modes of living and thinking, capable of preventing the degeneration of the adult individual and of his political and social institutions, is equally indispensable. The changes brought about by science and technology have to be considered, not exclusively in their economic and social aspects, but also in their effects on the body and the soul. Physiology, psychology, medicine, economics, sociology, history, art and religion must be integrated into an all-embracing body of knowledge.

(3) The individual must be considered in reference to his ancestors and his descendants, that is, to the race. In the more highly civilized nations, the propagation of the best strains has decreased in an alarming manner. A close study of the economic, mental, social and physiological conditions necessary to such propagation is one of the most important tasks to be undertaken by an institution dedicated to the progress of civilization.

In addition to a synthesis of the already known data, it is necessary to build a more complete knowledge of the relations of man, as a whole, to his surroundings. But facilities are lacking for such studies. All our scientific institutions are directing their efforts toward obtaining analytic information. Of course, analytic research must continue its work uninterrupted. The Pasteur Institute, the Rockefeller Institute, the Kaiser Wilhelm Gesellschaft, the Brookings Institution, the great Carnegie and Rockefeller Foundations, the departments of sociology, economics, psychology, pedagogy, history, etc., of the universities, are indispensable tools of progress. They are builders of analytic knowledge of fundamental value. At the same time, there is need of new institutions dedicated to synthetic knowledge. That is, to the investigation of man considered as a unit of modern society.

These institutions would be more or less united with the center for synthetic thought, the Institute of Man. For instance, one of the institutions should be devoted to researches on human typology and to its application to the guidance of education and mode of life. Another, to the molding of man by the physical, religious, moral, intellectual, social and other factors of the environment, and to the causes of criminality. Still another, to an exhaustive investigation of the problem of nutrition, and of the betterment of man. Nutrition has never been adequately considered in its relation to nervous, moral and intellectual development. Pediatricians have been interested in the effect of diets on the growth of the body and on some aspects of health, but less on mental equilibrium, courage, intelligence and moral sense. Such studies could be greatly helped by experiments of many years' duration on large groups of highly intelligent animals, such as dogs and anthropoid apes. The influence of factory life, of the evolution of private property, of the development of large corporations, of the enormous growth of cities, of rapid communications, of modern publicity and propaganda, and many other factors, on the mental, moral and physiological value of the individual, is still largely ignored. Again, very little is known about the ultimate effects produced on youths by schools, colleges and universities, from the point of view of nervous equilibrium, mental health, character, endurance, propagation of the race, etc. Obviously, there is need of appropriate means for profitably attacking these and many other problems.

In order to help in the construction of human society, the knowledge acquired by the sciences concerning man must be integrated into a whole. Such integration will not be obtained by mechanically bringing together the data discovered by specialists, or by organizing those specialists into a committee on synthesis. It is wrong to believe

that synthesis consists only in assembling facts. The mere bringing into contact of oxygen and hydrogen does not give birth to water. Energy must also be supplied. In an analogous manner, synthesis requires not only the collecting in our consciousness of significant facts but, in addition, the strenuous work of individual intelligence. According to Bergson: "Synthesis is less a special operation than a certain intensification of thought. . . . The synthetic mind is nothing else than the analytic mind grown stronger and deeper." Jointly with this intellectual gift, synthesis demands the accumulation of an immense number of facts. And very few individuals are capable of this effort: that is, of apprehending simultaneously all our organic and spiritual activities, and their relations with the external world. While our mind easily masters one science, such, for instance, as organic chemistry, astrophysics or physiology, it generally does not have the strength to learn several. Most of us are specialists, endowed with an intelligence more or less effective within the field of a given discipline. Others can grasp both the details and the outlines of several classes of phenomena, and organize masses of disparate facts. Still others, like Leonardo da Vinci, are capable of absorbing various sciences, of acquiring almost universal knowledge. Each type of mind must have an appropriate task. Industrial civilization has committed the sin of developing specialists exclusively. It has starved out of existence those who are interested in the relations of several departments of knowledge. However, there is an imperative need for such men. Specialism and encyclopedism, wrote H. G. Wells, are necessary correlatives. Specialism has not given us sufficient light for the solution of our fundamental problems. Therefore, those individuals who are endowed with a synthetic mind should be encouraged to escape from specialization and to be the builders of a true science of man and society.

To summarize: Industrial civilization has destroyed the natural modes of life. For these ancestral habits, its greed and its fancy have substituted new ones, without consideration of our real needs. Man degenerates in this artificial environment. Moreover, he does not possess enough intelligence and courage to manage the world created by himself. The solution to the present crisis is for us to acquire a complete knowledge of our body and our soul, and of their indispensable requirements. And to remake our environment, not according to our desires, but to the laws of our nature. Only in this manner can institutions be made to fit man. The form of these institutions, at this moment, is beyond any possibility of prediction. For science does not attempt to insert man into a preconceived frame, as do philosophical and sociological systems. No doc-

trine born of our mind is vast enough to embrace the infinite potentialities of life. Being duration, life is the continuous elaboration of the absolutely new. It is capable of sublime ascension. But it can also be crushed in its organic as well as in its spiritual aspects by our ignorance of its law. In order to discover these laws, we have to apprehend man in his total reality. Thus, we will gain the knowledge that modern society needs. This knowledge alone can lead us, through the darkness and the danger of the road, to the accomplishment of our destiny.

Meditation on Atlas

Atlas held the firmament
But could not see the sun;
He had the world between his hands
But did not have its fun.

He ate the bread of bitterness
Nor knew that bread is sweet;
Nor guessed the joy of outstretched arms,
The gaiety of feet.

The earth was on his shoulders;
The sky was on the earth;
He did not know its wonder;
He did not know its mirth.

He knelt for aeons, burdened
With the whole unwieldy scheme
And he missed the point entirely
Of the grand, deific theme.

I have hung for years together
On a stark, two-branching tree.
It holds the earth and sky apart;
It binds them endlessly.

My tree becomes a table;
I have tasted of its food;
I have eaten of God's body;
I have dared to drink God's blood.

I am stretched out and uplifted
Among stars and planets piled
In the anguish of the prophets
And the weakness of a child.

I can hold the earth for Atlas
And the skies above his head;
I can hold the God Who made them
And He will not strike me dead.

Be strong and glad as God is;
Open your great arms wide
And set your feet against God's feet.
Atlas, be crucified.

SISTER M. MADELEVA.

Seven Days' Survey

The Church.—Bishop Edwin V. O'Hara of Great Falls, Mont., episcopal chairman of the N.C.W.C. Department of Social Action, has announced that several Summer Schools of Social Action for the clergy will be established in various dioceses throughout the nation this year. * * * A nation-wide novena of prayers for miracles to further the cause of the canonization of Blessed Martin de Porres, Negro lay Brother, will be held May 3-11, in answer to the appeal of Master General Martin S. Gillet of the Dominican Order. In September, the one hundredth anniversary of his beatification will be celebrated. * * * Fifteen members of the Catholic Physicians Guilds of Manhattan, Brooklyn and the Bronx have volunteered to give a series of lectures to missionaries who are soon to leave this country for their posts in the Far East. * * * Since the 1936 Congress of the French Christian Syndicates branches have increased from 800 to almost 1,700. * * * Over 5,000 persons attended the funeral of Reverend Mother Thais, a native of Switzerland, who, despite the fact that she was told on her arrival that she had but one year to live, labored for forty-seven years in the Gold Coast of West Africa. * * * The first edition of "Roma Misa-tensho," the Japanese translation of the Roman Missal, was exhausted in three months and a second edition has been prepared. * * * The projected St. Thomas More House at Yale will include a chapel, a lecture hall and a library, to provide for the 500 Catholic students in the various departments of the university. * * * The Servants for Relief of Incurable Cancer among the Poor last year cared for 1,062 patients in Hawthorne, N. Y., New York City, Fall River, Mass., and Philadelphia. These homes are in charge of the Sisters of St. Dominic and are under the patronage of Saint Rose of Lima. * * * Since it was opened two months ago, the library established at the Church of St. John the Evangelist in Philadelphia has disposed of 10,000 pamphlets. * * * Bishop Aloysius J. Willinger, C.S.S.R., of Ponce, has publicly denounced the Birth Control Bill recently passed by the Puerto Rican Legislature and is calling upon Governor Winship to veto it. The N.C.W.C. has protested to President Roosevelt.

The Nation.—In a Gaston-Alphonse show of consideration, opponents and supporters of the President's Supreme Court measure on the Senate Judiciary Committee granted an additional ten days for hearings on the bill. Meanwhile a Congress, which when it met in January expected a short session, continued to mark time. * * * A week-to-week sortie was begun by the Treasury into the market for "new money" bargaining until a clearer federal finance picture makes possible long-range planning. The first was with a new series of \$50,000,000 in Treasury bills. * * * The general committee of the World Textile Conference in Washington went on record "that, in the interests of enlarged trade as well as of improved

social conditions, governments should seek every opportunity to reduce unreasonable trade barriers." * * * The Rockefeller Foundation announced enlargement of its program to give emphasis to the mental, social and cultural development of man as well as his physical comfort. * * * The Senate confirmed the President's nominations of the Maritime Commission, with Joseph P. Kennedy, former SEC chairman, as chairman. * * * Senator McCarran, in face of the President's adamancy in his Supreme Court proposal, advanced a compromise amendment. This would exempt the Supreme Court from the age limit, increase its membership to eleven, and provide any eight justices as establishing a quorum. * * * In a two-to-one decision, the United States Court of Appeals in Boston ruled the Social Security Act unconstitutional, both in regard to unemployment insurance and its provisions for old age pensions. * * * Urging a census of the unemployed, Senator Vandenburg stated that the Labor Department's figure was 5,000,000 in excess. He estimated the total unemployed as 2,975,000. * * * With the appointment of Anthony J. Drexel Biddle as Ambassador to Poland leaving the post in Oslo vacant, Mrs. J. Borden Harriman, the second woman named by President Roosevelt for such an office, was nominated as Ambassador to Norway. * * * State governors presented an almost solid front against reduction of the federal relief program, if it meant putting a greater burden on the states. One Democrat and one Republican governor went on record in an Associated Press poll as believing the time had come for states to lift the relief load from governmental shoulders. * * * Any intention at this time of calling a world conference to discuss disarmament and trade was denied by the White House.

The Wide World.—On midnight of April 19, the navies of Great Britain, France, Italy and Germany began to patrol the Spanish seas in quest of information concerning offenses against the code of non-intervention drawn up by twenty-seven powers. The fleets got off to a good start, but there was considerable bickering behind the scenes. British "liberal" groups held that their government's refusal to land food supplies at Bilbao was "cowardly"; and Mexico declared the whole non-intervention idea "illegal." One great difficulty was seen in the fact that the patrol virtually imposes a ban on shipments from Spain, for the reason that vessels cannot well sail without cargo. This attitude may change, following successful blockade running at Bilbao by a British merchantman. Both sides were thought to have amassed considerable supplies before the fateful midnight hour struck. At least the funds upon which the adversaries have drawn are said to be virtually exhausted. * * * No real progress was made in the war itself. The troops commanded by General Mola were making little progress against the Basques, and General Miaja's drive had apparently been

halted outside Madrid. Efforts to establish a stable government in Catalonia had been only feebly successful. * * * The dream of a world economic conference advanced at least two steps farther when Premier Paul Van Zeeland left for the United States to discuss international trade conditions. Shortly thereafter George Lansbury, veteran British pacifist, announced that Chancellor Adolf Hitler had agreed to the participation of Germany in a world economic conference, provided an invitation came from President Roosevelt. It was considered extremely unlikely, however, that any such conference would be held in the immediate future. * * * A number of Englishmen were overheard predicting that the coronation would be a dreadful bore, and that incidentally guests bent on witnessing the event would be most egregiously gouged. But the effect of these disgruntled remarks was to whet the appetite, and it seemed that nothing could mar the bliss of Americans contemplating the prospect of London at its dearest. * * * Steps to make nations more autarchic—a vital part of the current rearmament proceedings—led to important developments. Italy announced that one-half of the stock of shipbuilding companies must be transferred to the government by April 23. Another decree stressed the great value of cellulose in all its forms. Germany ordered that farmers put a portion of their pasture lands under the plow in order to improve a harvest initial predictions concerning which have been favorable. * * * General Max von Gallwitz, one of the ablest of Germany's war-time generals and like Groener a com-moner, died on April 19. He was perhaps the first authority to speak appreciatively of the military ability of United States troops. * * * The trial of three priests charged with high treason in Berlin proceeded, with Father Jakob Klemens the victim of ancient and long since disproved accusations originally brought against Professor Dessauer.

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Economy.—The first move for governmental savings on any appreciable scale since the economy drive in 1933 was made through President Roosevelt's message to Congress, April 20, on relief and the budget for the fiscal year 1938. The President asked for a relief and work relief appropriation of \$1,500,000,000. He implied that he would oppose any extraordinary projects which required new federal expenditures. Among these can be listed certain proposals now receiving congressional attention: federal aid to education, low-cost housing and farm tenancy assistance. Mr. Roosevelt recommended no new taxes at this session but called for a careful survey of the present tax structure which, he promised, would be prepared by the Treasury next November. Stressing the importance of a "layman's balance" of the budget—income equaling outgo—he warned against pressure appropriations: "It is a matter of concern to you and to me who are working for a balanced budget that so many special groups exert the strongest pressure to bring about increases in government expenditures. . . . If we are to avoid a continuation of deficits, we must resist these im-portunities or provide the necessary revenues to meet the

increasing costs." The important factor involved in the submission of this revised budget message is the decline in tax receipts below previous White House expectations. Analyses of returns in March showed income tax returns for 1937 would be \$267,200,000 less than anticipated; returns from other revenues, \$337,000,000. Lawsuits directed against government collections are held responsible for the latter figure. The President's message gave new impetus to a congressional economy drive which had already been gaining force for several weeks previously. Even warm senatorial administration supporters are considering curtailment of Mr. Roosevelt's 1938 relief appropriations by \$500,000,000. His specific refusal to countenance budgetary allowances for certain individual projects has indicated that many of these would be dropped by individual sponsors who, balked in their own designs on the Treasury, will now be alert to oppose any new appropriations.

Against Lynching.—Two Negroes were lynched at Duck Hill, Miss., during the week, under revolting circumstances. The House thereupon got under way and despite protests from the South rolled up a vote of 276 to 119, in short order, for the Gavagan anti-lynching bill. This provides in particular that any officer who shall be found remiss in his duty of stopping a lynching can expect a fine or a term in jail. The maximum penalties are \$5,000 and five years. Federal courts may intervene when state justice fails to mete out the proper sentence. Other sections provide that the counties involved can be penalized; and for a time opposition to this part of the measure appeared to be growing. Representative Wadsworth of New York expressed the opinion that the bill could not be enforced; and a note from Senator Borah reflected adversely on the constitutionality of Mr. Gavagan's *magnum opus*. Part of Mr. Wadsworth's objection reads: "It is my opinion that this bill could never be enforced. . . . For example, under Section 3 it is entirely possible that the Governor of the State of New York might face the charge of having failed to prevent a lynching and therefore be subject to the felony provision." But the House was in no mood to weigh any such purely legal objections. The issue was debated strictly on its humanitarian merits, and these are believed by the nation at large to be very considerable. Public sentiment generally seemed in accord with Representative Hamilton Fish, of New York, who declared that lynching must be stopped somehow, and that the several Southern States had been proved powerless to stop it.

The Oshawa Strike.—Can the C.I.O. function internationally? This seemed the chief issue involved in the bitter dispute between Premier Mitchell F. Hepburn, of Ontario Province, and the 3,700 workers who are holding up operations at the General Motors plant in Oshawa. Negotiations originally broke down when Mr. Hepburn announced peremptorily that he would have none of C.I.O.'s well-known methods in Ontario. The union had promised apparently that the demands of its Canadian affiliate locals would be supported in the United States,

by a strike if need be. But on April 15 General Motors Corporation, Detroit, washed its hands of the situation by asserting that its Canadian unit must handle its own problems; and the C.I.O. followed suit. So far so good. The next event was a decision by Premier Hepburn to stop the peace parley and demand that the workers cease listening to "foreign agitators." Mayor Alex C. Hall, of Oshawa, followed this up with an announcement that unless the automobile workers of the United States declared a sympathetic strike in all General Motors plants, he would advise the citizens of his community to look upon themselves as betrayed. All this made matters very considerably worse, and it was rumored that the sympathetic strike would actually be called unless a settlement agreeable to the union were effected at Oshawa. Newspapers generally regarded the outlook for Tuesday, April 20, as serious. But when the day came, it was learned that the Oshawa workers had rejected the proposals made by General Motors and endorsed by the C.I.O. This action did not help to simplify matters. Almost immediately thereafter Mr. Hepburn walked into another hornet's nest by asserting that he favored a plan to license all international unions active in Ontario, and thus to provide himself with means to prevent the collection of funds for the C.I.O. This suggestion met with little favor, however, and the drama of Oshawa proceeded.

Non-Catholic Religious Activities.—As a follow-up to the National Preaching Mission the leaders of seven national inter-church organizations met at Columbus, Ohio, April 9 and 10, to draw up a "United Christian Advance" program. The next step will be a series of schools on Christian living. * * * In the past seventy years the St. John's Guild of New York has carried 2,400,729 mothers, children and babies on its floating hospitals and treated 78,143 patients at its Seaside Hospital. Last year its new floating hospital carried 52,366 passengers. * * * Methodist, Anglican and Free Church leaders have launched an extensive campaign in England to combat indecent Hollywood films and to produce, distribute and exhibit religious films in 27,000 Methodist churches, 40,000 Anglican church halls and 3,000 Scottish church halls. * * * The N.C.J.C. News Service reports that thirty-four Protestant ministers are members of the various state legislatures. Senator Bilbo of Mississippi is a Baptist minister in good standing and Representative Bigelow of Ohio is pastor of Cincinnati's People's Church. * * * A special committee of the English Baptist Union after three years' deliberation has issued a report which declares that "participation in what he regards as a criminal and aggressive war is impossible to the Christian man. . . . Military operations in defense of international order, or in restraint of a State that has broken away from law, cannot be regarded as morally on the same level as aggressive war." They urged the British government "to surrender whatever of its national sovereignty is irreconcilable with the creation of [an international system of law and order] . . . and to recognize the responsibility which devolves upon it from its control of vast areas and large sources of raw material."

Christ Child Society.—In Washington, D. C., this week the golden jubilee of the Christ Child Society was celebrated, with the principal focus on an invalid—the president, founder and directing genius of the organization. Miss Mary V. Merrick, daughter of one of the capital's great lawyers, in her teens was permanently crippled by a fall. Her injury did not dampen her interest in life. Shortly before Christmas, she asked a little Negro boy what he was to get for Christmas. He replied: "I won't have nothing; my father's out of work." She advised him to write to the Christ Child. She served as His instrument to give the child and a group of other poor children to whom he had spread word of the Child's generosity a happy Christmas. In this episode the idea of the society, a pioneer in child welfare work, originated. From a small beginning, when the first little group gathered around Miss Merrick's invalid chair to make layettes for destitute mothers, the society has become national in its scope. Established in thirty-six cities, it reaches out to aid the children of the poor in their diverse needs. The first work was that of bringing a happy Christmas, in the Name of its Patron, to destitute little children, of clothing older children and of providing garments for infants. The society inaugurated settlement work in 1899, carrying on this activity in various small centers in Washington's poorer sections. It inaugurated "fresh air" work in 1891, at a time when nothing had been done in the city in this department of service for children. Today it has its own Fresh Air Farm and Convalescent Home where a total of 120 children were received in 1936. It opened its first free dental clinic for children in 1917 and today children from thirty-two agencies and parochial schools receive treatment. The Christ Child Society Colored Auxiliary was organized in 1913 for the purpose of enlisting Negroes in welfare work for their own race. This auxiliary operates its own Fresh Air Farm. Much of the work of the society, both in Washington and in other cities, is conducted by volunteers who have caught the inspiration and zeal of the founder.

Publishers Convene.—Meeting in convention in New York City, the American Newspaper Publishers Association observed its golden anniversary. The convention was preceded by the annual luncheon and business meeting of the Associated Press. At that time, Secretary of Commerce Roper urged that the press become an even stronger bulwark against internal enemies and a more potent force for civilization and world peace. "Lead and not follow," he advised, "in public affairs; elevate the thought of readers and create the desire for the best by stressing the best." Frank P. Noyes, A.P. president, in his address declared he had "no squawk to make over the decision recently announced by the Supreme Court" which ruled against the A.P. in its employer-employee relationships suit under the Wagner Act. Mr. Noyes, publisher of the Washington Star, was reelected president. The maintenance of liberty in this country essentially depends on a press "free from governmental restraint," Jerome D. Barnum, president of the Publishers Association, told the convention. Howard Davis, former president, declared: "The

battle for free speech is a battle that never ends. . . . It seems evident to me that current criticism of the press has not fallen with force as yet on newspapers located in smaller communities. . . . However, regardless of the difference of opinion on the editorial positions of individual newspapers, we know that criticism, of all newspapers collectively, is often unfair and unwarranted." The opening sessions were devoted to discussions of small-town newspaper problems. Later sessions, continuing for four days, were devoted to broad subjects of the press.

A Special Number of L'Illustration.—Under the direction of M. P. E. Cadilhac, the Paris *L'Illustration* has devoted a beautiful special number to "France-Amerique." The interesting material is of two kinds: first, a summary of the French contribution to the settlement and civilization of North America; a second, a very graphic study of the United States at present. To see ourselves as others see us is an excellent experience, say the wise men. M. Cadilhac's article deals with 1937 in the style of a panorama concerned with the things which give this country its individuality. The accompanying *aquarelles* by J. Simont are remarkable true to the facts, presenting as they do types of men and women whom we recognize at a glance, though before the artist came to our assistance they may have gone unnoticed. Simont has done in particular a subway interior worth the price of the issue. This one happens to be, it is true, a rather tranquil subway, but even so both movement and repose are treated admirably. Almost equally good is the Sixth Avenue sketch, with its bootblack in the foreground. Ch. de la Ronciere has supplied the historical essay, stressing dramatic and colorful episodes. In this case the illustrations are mostly old maps and miniatures, exquisitely reproduced. A wealth of photographs adds to the importance of the survey. In short, this issue is an admirable introduction to one part of our common history.

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The Nation's Strikes.—Detroit again figured in the nation's strike news when sit-down strikers were forcibly ejected from the Yale and Towne plant by means of tear-gas, April 14, and 150 of them, mostly women, were arrested. A supplementary collective bargaining agreement was signed for the Chrysler Corporation and Packard management and employees negotiated for new terms. Both sides girded for action on the Ford Motor Company dispute and complaints of discrimination against former workers were filed with the Regional Labor Board of Detroit by the United Automobile Workers of America. The C. I. O. Executive Board met with John L. Lewis in Washington to draw up plans for the coming struggle and open-air mass meetings of Ford workers were announced by local labor leaders. The strike of sixty-four members of the editorial staff of the *Long Island Daily Press* called by the Newspaper Guild had a distinctly religious aspect. Demands were submitted to an arbitration committee of local clergymen. Before the picket line was formed each day a brief religious service was conducted by a minister, rabbi or priest; no picketing was

allowed on the Sabbath. A brief insurgent seamen's strike was settled by the NLRB in New York and three American ships sailed for distant ports after a short delay. The A. F. of L. took the offensive in their struggle with the C.I.O. when William Green announced plans to overthrow C.I.O. leadership in Georgia and the South generally. Some 6,000 miners at Miami, Okla., celebrated their victory over the C.I.O. group, and the Consolidated Edison Company of New York began its first outside bargaining with the International Brotherhood of Electrical Workers, an A. F. of L. group. On the other hand the C.I.O. signed an agreement involving 20,000 workers with the Viscose Corporation. Several serious strikes were staved off during the week by government mediation, among them a major dispute on the Southern Pacific and several involving hotel workers. Representatives of the government, industry and labor met at the office of Secretary of Labor Frances Perkins, April 20, and agreed to observe the Wagner Labor Act as the law of the land and to work in harmony to carry it out.

French Rural Life.—The current issue of *Sept* gives a rather gloomy picture of many of the farming families that comprise some 40 percent of the people of France. Not only are the scientific methods now in vogue rather perplexing and the market for farm produce poor, making family life a harsh struggle, but under the impact of a growing materialism village life has lost its joyousness and congeniality and become petty and dull. Young people are flocking to the cities as a natural consequence. Religious conditions are far from happy. There is a shortage of priests and young people have grown indifferent and in many cases fallen away from the Church. *Sept* believes, however, that peasants "are better adapted than anyone else to become other Christs. Christ is often shown as very close to the worker because of His life and His task, but there is scarcely any resemblance any longer between the workshop of Nazareth and the assembly line of Citroen." The activities of the Jeunesse Agricole Chrétienne give great promise. Since this affiliate of the JOC was founded seven years ago it has spread into 1,100 parish or interparish units. It publishes ten different periodicals, among them *La Jeunesse Agricole* which has a circulation of 50,000 copies. In the beginning the chief task is to discover and develop militant leaders who will go to the working masses through contacts not available to the priest. For their spiritual formation meetings are held at regular intervals where a leader gives comments from the Bible. Hours of recollection are a further step and finally comes the closed retreat. Intellectual formation is supplied through study groups in which problems are discussed from the viewpoint of the Bible and the papal encyclicals. An auxiliary there are the agricultural correspondence courses emanating from 30 centers, which reach some 17,000 students. Other means include lectures, sports, excursions and festivals. "In the chaos of the day the peasant world will fall to those who bring it solutions. It is a question whether these solutions will come from the children of light or the children of darkness."

The Play and Screen

Excursion

VICTOR WOLFSON is a shrewd observer of the New York scene in its humbler manifestations. In his comedy he has placed on the stage a number of life-like and on the whole likable people, whose conversations and actions are by turns amusing and poignant. He knows and sympathizes with the sort of people who board a Coney Island excursion boat, filled with gaiety as they embark, tired and a little disappointed when they return. With a sure touch he brings out their minds and souls, visualizes their longings and frustrations. He sees and rightly sees their lives as minor tragedies, that is, if looked at from the point of view of their potentialities. Eager for the beauty of life, they snatch a little hectically at the few hours allotted them on the boat and in the pleasure resorts of the Island. The shopgirls, the petty clerks, the mechanics, the Jewish shopkeeper and his wife, and half a dozen other figures Mr. Wolfson makes something more than mere types. We grow to know them, to like them, and to wish them well. Mr. Wolfson also wished them well, and out of his heart he writes his little play and dreams his dream, and provides his *deus ex machina* in the shape of the captain of the boat and his seafaring friend.

The captain decides to give his passengers one taste of what they had all longed for, escape from reality. It is the boat's last trip before being turned into a coal barge, and instead of going back to the city he turns out to sea toward that far-away island where all of us have sometimes longed to go. This particular island is somewhere south of Trinidad, but a hard-hearted government sends out the coast-guard to bring them back, and back they are forced to come, back once more to the tyranny of fact.

Now this is a charming idea, and had Mr. Wolfson been as excellent a poet and dramatist as he is a depicter of character, the play would have been a memorable one. The end of his play is of course a defeat in itself, but had he been able to impart charm and mystery to the idea and made his captain something more than just a sentimental old man, the defeat which he himself envisages might have been an artistic triumph. Had he for instance shown the passengers on the island, caught again in the routine which always must exist, he would have written a satiric comedy which yet might have had its poetic and emotional overtones. His first act is excellent, the best of the three, and the action should have begun there instead of at the very end of the second act. In short, Mr. Wolfson wastes so much time in making ready that when he arrives at his theme he cannot properly develop it. Taken for its subsidiary themes, the characters themselves and their personal relationships, "Excursion" is of real interest, despite an occasional offense against good taste in the dialogue, but as a play it is a disappointment, precisely because its initial idea is fascinating and promises so much.

The production given by John C. Wilson is worthy of high praise. Worthington Minor proves again that he is one of our ablest directors, G. E. Calthrop's settings

are delightful, and the acting is excellent. Whitford Kane makes the captain a lovable figure, one of the best things he has done in his long career, and J. Hammond Daley as his sailor friend and Fred Stewart as the quartermaster-cook are equally good. Frances Fuller is charming as Lollie, Shirley Booth gives another of her well-etched portraits as Mrs. Loschavo, and Robert Williams makes Red Magoon a symbol of all the Red Magoons of the New York streets. Especial words of praise should go to James R. Waters and Jennie Moscovitz for their portrayal of the elderly Jewish couple. In short, the actors and the direction make the realism of the play very real indeed, and it is too bad Mr. Wolfson's imagination and technique are inadequate to put over the idea which should inform the whole. Yet with all its limitations "Excursion" is the most interesting play revealed to us during the season's latter weeks. (At the Vanderbilt Theatre.)

GRENVILLE VERNON.

Elephant Boy

ROBERT FLAHERTY'S film plays, "Nanook," "Tabu" and Moana," have been described variously as visual poetry, beautiful in spirit. "Elephant Boy" is far from being an exception, with its fine reproduction of Rudyard Kipling's Jungle Book tale of the boy Sabu in India who saw the fabled Elephant Dance and won the honor of being a hunter. This is an unusual and enormously entertaining motion picture, absorbingly venturing into elephant character in the jungles, with all principal scenes properly authenticated—after two years of filming—against the backgrounds of savage woodlands.

Mr. Flaherty treats Kipling's story, "Toomai of the Elephants," with praiseworthy fidelity in a straightforward narrative of the boy's achievement of his ambition to perpetuate his descendancy from four generations of mahouts. The main emotional appeal, entirely devoid of theatricals, is that of nature and the drama in the life of the twelve-year-old, loin-clothed native, whose personality is easily recognized as the reason for influencing Mr. Flaherty in selecting him on his discovery in the jungles. Co-starring with Sabu is the Maharajah of Indore's Iravatha, world's largest elephant, who, in the film's outstanding scene, carries Sabu in a thrilling hunt for wild elephants, out of which the lone boy gathers trumpeting herds into a compound, to gain the recognition of fellow mahouts and the British government.

Beethoven's Concerto

OTHER than conveying the impression, subtly injected, that Russia spares no effort to encourage the development of its embryo musicians, the Soviet on this occasion deviates from the rule of implanting strong and somber Red philosophies for propaganda in its motion pictures. The new tone is refreshing, working effectively for the simple story of a competition for child musicians sponsored by the government. Children predominate in the cast, and demonstrate marked ability in music film composition, two sequences especially attaining a spirit of gaiety unprecedented in products from this source.

JAMES P. CUNNINGHAM.

Communications OF EDUCATION

Flushing, N. Y.

TO the Editor: May I offer a few comments upon the editorial paragraph, "Of Education," in the April 2 COMMONWEAL? I write as a mother who has not forgotten experiences of her teaching days.

An educational system does not profit from "honest constructive criticism" unless this criticism is expert and specialistic. The average Parent Association criticism is far less than this. It is prompted by a family interest with personalities bordering upon obstructionism. The motive is excellent beyond all shadow of doubt but, unconsciously, members view the educational system, the teacher's conduct, with their thoughts fixed upon what they think is an advantage to their own children. As a result, teachers are harassed constantly; in good faith assuredly, but harassed just the same! Even educated parents who have formerly been teachers seem to have their common sense eclipsed totally by the love instinct. To them, their each individual child is a high-set crown jewel; while in reality the little patience-taxing youngster is merely one simple link in a chain that must be filed down and smoothed, to conform to standards of general efficiency.

A short while ago, an irate father in my town raised ructions in a Parent Association because his wife had been refused permission to converse personally with her child over the telephone, during lesson hours. Raised ructions! Nay, he even burst boldly into local newspaper headlines, exclaiming, "What? Are we reverting to the tyrannies of little red school-house days? Have parents no rights over their children while these children are under a school-house roof?" It seemed there was a substantial reason for the disturbing telephone call, and the principal had volunteered to convey the message to the child; but the mother, denied direct intercourse, hung up in a huff. The Parent Association sided with the irate father and mother, *una voce*. But the parents were wrong and the Parent Association was wrong! The children had been warned repeatedly that they could receive no telephone message directly, and wise parents would have cooperated with the rule. What use is a disciplinary measure that exempts Johnny on Monday, Mary on Tuesday and Willie Wednesday? The objecting parents were unconsciously employing the same tactics that are demolishing discipline in the world about us today: there are rules for the other fellows and indulgent exceptions for ourselves!

As to the educational ends of parent interest, here again parents are too apt to be irked by anything that irks their own children. Home work for Johnny? Preposterous! Johnny must play after school and rest after dinner. Home work is out of date! (Parents forget that little play and less rest is the inexorable rule of life; and that while children should not be overwhelmed by this fact, they should be allowed to accustom themselves to a suggestion of it.) I am convinced by the masters of the art

of education that stocking up a child's mind with facts presented by a teacher is not education. Education is half result and half process. What Johnny receives and remembers from the delightfully presented object lessons of his modern teacher is not half as much good as what he assimilates by plugging and concentrating, alone with his task at a dining-room table.

The fundamental tenet of education still is, "Learn to do by doing." The aim of true education still is to build up power to know and to will and to feel selectively, wholesomely, thoroughly and nobly. A teacher can help her children up the road toward this end. She is never with them when they arrive!

There is, however, an important work for Parent Associations and Mothers' Clubs and this is to note the personnel of political appointees to the system of education; to check the type of district superintendent that oversees his system; to watch whether officials in power have the system at heart, or if they are merely debasing it to a means of foisting their own shallow whims, of installing their own revenue-producing textbooks that have no merit outside of being up-to-date and novel! This work requires no special training, only common sense and an alert vision.

The mother is still the greatest teacher of all. Let her send her little ones to school with trust in their secondary teacher, reverence for authority and an understanding of the advantages of learning. Show me a child's mother and I'll rate that child's scholarship. Oh, I don't mean I'll mark him an "A" in efficiency. What I imply is that he will be a pupil that can breast any tide with a firm persistent stroke and win, at last—if his mother is whole-souled enough to realize that the strength of her own heart and mind and soul cannot be reinforced by a membership in a Parent Association and consultations with her child's teacher.

MARIE DUFF.

ON SOCIAL PROBLEMS

New York, N. Y.

TO the Editor: A dozen times within the past few months I have sat me down to reply to some particularly stimulating article or letter appearing in THE COMMONWEAL but as often some duty of my calling as a Catholic social service worker has interrupted or precluded the epistolary urge. Perhaps the following few lines may suffice to express a "school of thought" that I feel is important because of the fast-growing number of its constituents.

Sixteen years of Catholic education and eight years of experience in the field of social work, together with a sincere desire to mold my life after the pattern prescribed for us by Our Lord Himself, have caused me to react as follows to various pressing social problems of the day. Because I have found so many others who are of one mind with me, I should like to know how far right or wrong we are.

I believe that little help in correcting social conditions can be expected from most private social service agencies

that rely upon wealthy contributors for funds, but that such organizations as the Catholic Charities of the Archdiocese of New York, supported, in the main, not by the rich, but by the poor, can really do much to save the country from any form of impending disaster through assuming leadership in introducing remedial social legislation.

I believe that such organizations have a splendid opportunity to adequately survey the social, religious and educational problems of the Catholic people to justify pointed recommendations to the various legislatures.

I know that such activities as picketing and hunger-marching have been, many times, the direct incentive to the meeting of the needs of the unemployed by legislative bodies. The poverty-stricken, slowly starving family on relief appreciates the help of the "hunger-marchers" and does not question the source of their inspiration. How much more effective would be an interdenominational hunger-march of bishops, and who could question the Source of their Inspiration!

I believe that while there may be some justification in the Catholic opposition to the Child Labor Amendment, yet the Catholic hierarchy has had twelve years in which to formulate a more satisfactory amendment and has failed to do so. I believe, therefore, that Catholics must assume the risks involved and vote for ratification with the resolve to be better prepared and with more foresight to actually assume the leadership in presenting subsequent legislation under the amendment.

I believe that Catholics should attempt to unify their thinking on social questions and that such organizations as the National Catholic Welfare Conference and the National Federation of Catholic Alumni could, by reaching every alumnus, go far to clarify Catholic opinion. These organizations, particularly the latter, through actively soliciting dues and contributions, and disbursing wisely, could assume the leadership in erasing the causes that lead to Communism and make the Church the strongest force for social betterment in this country.

I believe that the Society of Friends, by soliciting funds for the unfortunates on both sides of the Spanish conflict, has shown itself to be more Christian than the Catholic Truth Society which discriminates in helping the women and children caught in the conflict and only promises to assist those living under the flag of General Franco!

I further believe that Catholic clergymen, in preaching against the evils of Communism, should make it very clear to their congregations that the average individual Communist may be a very fine idealistic sort of person who, with proper guidance and leadership, might make an excellent Catholic.

I hope that soon my alma mater will provide a scholarship, by competitive examination, for Negro students. If ever such scholarships are provided, they may help to provide an answer to a question that Our Lord Himself must be asking.

I realize that some of the above expressed "thoughts" and "beliefs" as here set forth are provocative of severe controversy. That is just how these beliefs came into

being. Each paragraph merits an exhaustive apologia—but I, and the other "constituents" mentioned, are of the type or class who are engaged at the battle-front in major rôles though minor capacities and have little time for quarreling over definitions of terms or indulging in prolonged "philosophizing." We know what we see, and as Catholics are often disheartened and disappointed in our own. Some of our reactions are here, rather ineptly, epitomized.

Our number is legion.

CATHOLIC ALUMNUS.

SOME REFLECTIONS ON SPAIN

New York, N. Y.

TO the Editor: It is a concession to neither liberalism nor conservatism to read Mr. Shuster's "Some Reflections on Spain" and be advised on the one hand that he knows nothing about Spain and on the other, that he has absorbed the *tota scientia* of the problem. When one reflects on Spain or any other topic and posits as a preliminary reflection that the *status questionis* is mixed with his own ignorance, there is offered a paradox which only some of our modern liberals may understand. Balanced judgment is what is needed on the Spanish situation, but it will not come from unbalanced reflections such as are given by Mr. Shuster.

His article is proof paramount of the tendency of some of our Catholic "liberals" to be so "fair" as to concede too much to the opposition. There is fault in Spain but it will help neither Spain nor the Church in Spain to have their national and ecclesiastical mess disentangled by those who imagine their "dicta" and "reform" and "change of social attitude" and *talia* constitute the disentanglement. There has been too much of this sort of writing about the Spanish situation. National crises are solved by things far deeper than the simple professorial statements of those who possess only surface or second-hand knowledge of the situation. A nation's story is made up of the lives of human beings with the connotations of their language, their temperamental psychology and their political background as necessary points of comprehension. Some of our "liberals" when writing ex-professo should practise liberalism and be liberal enough to engage themselves in the knowledge of these latter three essentials for the understanding of any people and their problems. The starting-point in the mental background necessary to the analysis of pure ecclesiastical or political Europe is certainly not to be found in those whose only claim to authority is an exclusive or almost exclusive American complex from which and through which it is sought to solve the ills of the rest of the earth.

Give us the story of Spain but by those who really know in a scientific, historical, ecclesiastical and authoritative way. The tragedy of that unfortunate country is bad enough, but the tragedy of many of our "liberal" Catholic writers who write and then think without any respect for the logical inversion of this process is worse. Save us from the academicians.

REV. WILLIAM C. RYDER.

Books

To the North

Canada, by André Siegfried. New York: Harcourt, Brace and Company. \$3.00.

“**A** MERICA COMES OF AGE” and “England’s Crisis” proved André Siegfried to be a competent observer and painstaking commentator; they proved also that even the most versatile and well-informed outsider remains unable to indicate the play of the wind on a foreign landscape. Something escapes the statistically correct computations. Was Bryce the exception that proves this rule? “Canada” probably will be accepted, as were his earlier books, with mental reservations by the people most concerned. Having indicated this lack of an intangible “something”—could we term it the metaphysical base of a race—there remains small criticism to make of this excellent and extremely well documented study of our neighbor to the north. Its very objectivity gives it value and it is packed with fact.

While the book examines the dominion from its geographical, demographical, economic and political aspects, there are two motifs which run through them all and stamp every feature of Canadian life. The less important is the latent antagonism between French and English Canadians, a contrast not alone of race but of culture, religion and a basic view of life; the more important is the tremendous and inevitable attraction of the United States with its persistent Americanization. Whatever facets of Canadian life you touch, these influences are present.

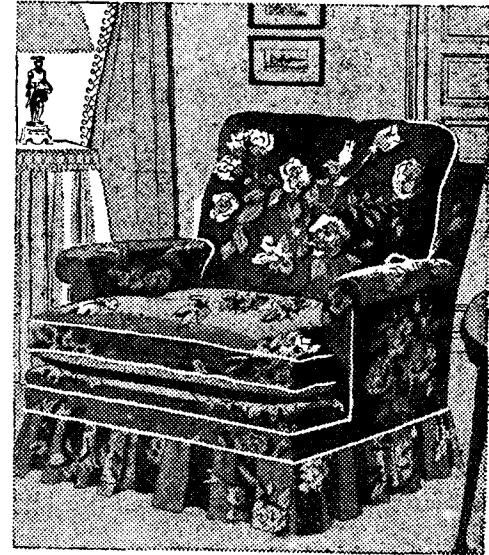
That the dominion has no center within herself and is on the extremity of conflicting east-west and south-north lines of influence, is the core of André Siegfried’s thesis. The British or imperial interest is diagonal; London projects itself westward and trade, population and cultural movements flow from the more thickly populated east toward the open spaces of Saskatchewan, Alberta and British Columbia. Imperial (or commonweal) policy and finance, the railways, the tariff and sentiment, all flow in this direction. The North American (or continental) influence is vertical; geography, living standards, trade when not hampered by tariffs, the attraction of a 130,000,000 population of similar background, all flow north and south. The fact that the bulk of Canada’s inhabitants occupy a thin band along the United States border powerfully aids this current, while the fact that England’s 40,000,000 are some thousand miles across the ocean and upon another continent mitigates against the east to west flow. Proof of the more powerful attraction from the south is offered in the fact that a large proportion of the population increase set in motion from east to west is lost by a persistent and entirely natural seepage to the south. Quebec is closer to New England than to Alberta, and Ontario to Michigan than British Columbia.

Canada has achieved nationhood and feels herself an entity, there is no inclination either from east or south, England or the United States, to dispute this; but despite themselves they exercise a force of attraction and set up currents in the natural order which profoundly influence

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NEXT WEEK

THE SPAIN THAT HAD NO EASTER, by E. Allison Peers, is a study of Loyalist Spain which directly contradicts the British clergymen who announced to the press that they could find no evidences of anti-religious feeling there. It is a lament for those Spanish observations of Holy Week in which Professor Peers has taken part in former years. The author is a strong partizan of General Franco, but he says of the Spanish Catholics who have taken the extremely opposite view, "In so far as they find difficulty in justifying the rebellion of last July, I can understand and sympathize with them." . . . **WHAT IS INTERNATIONAL LAW?**, by Johannes Mattern, is an outline of the development of the law of nations from its Greek and Roman antecedents by Western Christendom, its destruction by the divisions of the sixteenth century and the comparatively modern attempts to replace it. Dr. Mattern examines the League of Nations and the World Court in this light and suggests several things the average citizen can do to bring about international peace and order. . . . E. R. Pineda in **IS SPAIN WITH THE LOYALISTS?** cites correspondents like Walter Duranty and Louis Fischer, whose Communist sympathies are well known, the novelist André Malraux, and General Hugh Johnson, George Seldes and Frank L. Kluckhohn, journalists whose outlook is not generally so closely identified with the Marxists, as instances of the many writers on Spain today who are not sufficiently familiar with Spanish history, Spanish literature and Spanish thought to understand the present situation adequately. He also thinks they should be more familiar with the history of revolutions in general since 1789. He says that economic distress does not explain what happened in Andalusia. Spanish salutations and customs convince Mr. Pineda that Spain is still profoundly Catholic. . . . **THE PLAYS ARE ON THE SHELVES**, by Emmet Lavery, an ardent plea for a Catholic Little Theatre Movement, has been unavoidably held over from this week.

the new nation and even make its existence a paradox. Can a nation all of whose centers of gravity are outside her borders endure? That is Siegfried's query. Subject to reservations made in the opening paragraph, the exposition is conclusive, nature favors continental unity, but always there are the imponderables which elude the slide rule.

BRYAN M. O'REILLY.

A Contemporary Survey

Masters in Modern Art, by James W. Lane. Boston: Chapman and Grimes. \$2.50.

THIS small book is—to me, at least—on a par with Professor Morey's "Christian Art." Whereas the latter gives one an unforgettable panorama of all that we know of as art, with a completely satisfying explanation and philosophy, Mr. Lane's book gives one about as pleasant and reasonable a vista into the intricacies of contemporary art as could be desired. Both books are written by gentlemen; that is, they are not a lot of sound and fury signifying nothing, which happens to be the fashion in art criticism now, possibly so that the art crickets may be heard above the rumors of war or the trumpeting of advertising, including the various forms of self-advertising. Paul Cézanne, Vincent Van Gogh, Paul Gauguin, Henri Matisse, John Marin, André Derain, Charles Demuth, Georgia O'Keefe and Jean Charlot, are the modern masters described by Mr. Lane, and some rather fuzzy half-tones are inserted by way of illustration without being illuminating.

Art of course may be caviar to the masses in the minds of ignorant persons, but art is after all only the flower of the self-expression of a race or people. As such, it is inescapable as the primroses were to the Pre-Raphaelites and is a great deal more important than many other things. When it is bad, there is something wrong with the civilization that produces it. I was under the impression it was getting steadily worse and worse after the deaths of the grand old men of Impressionism, until the world-wide depression, or the movement of the wind and the stars, or the mercy of God, started it upward again. It is still pretty much all transitional, or in what the Irishman called, "By Saints Paul and Peter! in a state of chassis." No less a light to the gentiles than Miss Stein pointed out that the modern masters were all playing hard as they could on one string or another, to the exclusion of the symphonic possibilities of their instruments, and that some great spiritual movement of mankind was necessary to call forth really great artists who would fuse all the technical tricks of the moderns.

The foregoing is my own digression; Mr. Lane sticks pretty close to the facts of his subject, with just a smattering of polite and amiable generalities. The only doubt left in one's mind is like that when contemplating an understanding of the music of Scariabin—it can be done, but is it worth while? This, however, is hardly a legitimate doubt, as the book is brief and for lack of better modern masters these in the providence of the Almighty will do.

FREDERIC THOMPSON.

Science—Wise and Unwise

Atoms, Men and Stars, by Rogers D. Rusk, Ph.D.
New York: Alfred A. Knopf. \$3.00.

THE AUTHOR, who is professor of physics at Mount Holyoke College in Massachusetts, combines ability as a writer with a thorough knowledge of his subject. Consequently, this book is exceptionally good reading for any scientific layman desirous of keeping up with the rapid advances of physical science. It re-emphasizes the fact that any man who would attempt to develop a coordinated philosophy of life must first gain an understanding of the world of science which, the author writes, "... has now become not only the tool of the many—it has become a mode of life. . . ."

Although Dr. Rusk speaks rather loosely at times of the "Dark Ages" and ancient opposition to science, and subscribes to an old fancy in his brief account of the beginnings of religions and science, nevertheless he has produced an excellent account of the foundation of modern science as well as of the recent momentous changes. There is no minimizing of difficulties and no attempt to make out that everything is, or soon will be, known. In fact he points out clearly that each new discovery leads to unforeseen dilemmas and so increases the problems awaiting solution.

Most readers will find the chapter headed "When Science Turns Savage" particularly interesting since it deals with the destructive possibilities of modern machinery, gas, and incendiary bombs without overemphasizing their horror. Another chapter emphasizes how unwise it is to attempt to bolster up ideas of religion and morality by recourse to scientific concepts. He aims his shaft at Eddington, failing to realize that Eddington has done much to dispel the illusion of antagonism, even if he has greatly annoyed some of his scientific confrères. The final chapter, "God and the Scientists," leaves the reader as unsatisfied as might be expected. It contains much truth but apparently leads only to the notion that, since the average man derives some comfort from the idea of God and none from pure chance, God is probably the better concept for most of us. It is strange that when scientists write on this subject they always fail to investigate the truly empirical evidence for supernaturalism—namely, that from religious experience.

WILLIAM M. AGAR.

Troubled Folk

By Day and by Night, by Johan Bojer; translated by Sølvi and Richard Bateson. New York: D. Appleton-Century Company. \$2.50.

JOHAN BOJER'S tales of the harsh peasant struggle for existence in his native Norway are often preoccupied primarily with moral problems. "By Day and by Night," his latest novel to be translated into English, tells of Leif Sund, an inventor whose machine gun has brought him fame and made him a fortune in the World War. Several encounters with an old friend, who was so frightfully maimed that he prefers to remain in Belgium allowing his family to think him dead, makes Leif realize

THE BELOVED LEPER



DAMIEN THE LEPER is going with the wind. Our first large printing is already gone. The second is now ready, and we have started worrying about the third. Reviews are coming in fast, and all are enthusiastic. Michael Williams said it was "a swift, lucid, interpretative masterpiece." *The Herald Tribune*: "Immensely readable and interesting." *The Catholic Book Club Newsletter*: "A rare treat and an inspiration." *The New York American*: "A vivid picture you will not soon forget." *The New York Sun*: "So moving and so perfectly honest. . . . John Farrow is equipped to write the life of Damien, and he has done it supremely well." *The New Yorker*: "A fine, moving life." *The Cardinal's Literature Committee*: "Tremendously stirring . . . for pure drama and interest this faithful biography puts most modern fiction to shame." DAMIEN THE LEPER is a choice of *The Spiritual Book Associates*, has 230 pages, a portrait in color by Jean Charlot, and costs \$2.50.

Admittedly, there is nothing quite like the story of Father Damien outside the Church, and it may strike many non-Catholics, and very likely some Catholics too, that there must be more than they had thought to a Church that can produce such amazing heroism. Pere Clerissac, considered the mainspring of the Catholic literary revival in France, has written a book, *THE MYSTERY OF THE CHURCH* (\$1.25) which is the best short work we know on what the Church really is—not the organization of the Church, but the thing itself. The headings of his chapters are attractive: "The Church in the Mind of God," "Christ in the Church and the Church in Christ," "The Personality of the Church," "The Mission and the Spirit," "The Feasts of the Mystery of the Church"—and so on for many more. For a true understanding of the life of the Church it is as indispensable as Karl Adam's *Spirit of Catholicism*.

A few weeks ago we received a splendid suggestion from a priest, which we have hastened to adopt. He said that a newly ordained priest was likely to find that he had been given either six copies of *CHESTERTON'S AUTOBIOGRAPHY*, because everyone was sure he would like it, or none at all, because everyone was sure he would have it. Either situation is sad, though one is obviously much sadder than the other. The remedy suggested was for us to print *GIFT CERTIFICATES*. And we have. They look like checks, and we will fill them in with your name and for any amount you like, from, say, 50c to \$100. You send one instead of *CHESTERTON'S AUTOBIOGRAPHY*, and then the new priest to whom it is sent can order any books he likes from us for the amount filled in.

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what bloodshed he has caused and shatters his peace of mind. He resorts to religion, travel, medicine, in vain.

Returning home to seek forgetfulness he meets Gerda Radek, who is little more than a symbol of the element of youthful beauty. He succumbs to this first temptation and abandons his wife and children. Then the struggle over the more deadly new machine gun begins, with a shadowy Figure appearing at his bedside night after night, sadly reproaching him. The good that will come to his native town from the establishment of a new factory, Gerda's persuasive powers and the esteem he will gain with his neighbors beckon him onward, and only at the eleventh hour with the Figure long since banished does Leif achieve a victory over himself and the subterfuges he brings forward as justifications.

A thoughtless embryo columnist gives the town a chance for revenge and at first Leif accepts his suffering joyously, but in the end finds himself unequal to the consequences, which involve his sister. He is last seen, like Per Hansa in "Giants of the Earth," setting off on his skis for the deepest wilderness in the dead of winter. The problem of the arms makers is timely enough and a number of the touches of Norwegian life are very good, but because of the author's lack of interest in his characters as full-blooded human beings this evangelical "Hound of Heaven" lacks the intensity and conviction of a number of Johan Bojer's earlier works.

EDWARD SKILLIN, JR.

Apologetic and Fiction

Problem Island, by Francis Clement Kelley. Paterson, N. J.: St. Anthony Guild Press. \$2.00.

THERE is an energetic heartiness in this latest manifestation of the versatility of the Most Reverend Francis C. Kelley, Bishop of Oklahoma City and Tulsa. As everyone knows, his history, "Blood-drenched Altars," was an intensely interesting and documented revelation of the sources of responsibility for Mexico's religious imbroglio. "Problem Island," a novel the author explains as an "experiment in attraction . . . in the winning of intelligences to the Truth," is a dexterous example of Catholic apologetics vivified by literary art. It is a virile doctrinaire novel. With sincerity and ingenuity the author brings life, wit and even a sense of excitement to the solution of a "problem" that, in awkward hands, would be quaint, not convincing.

Old McLean (he insisted on the title), a retired mine owner, fond of the sea, wealthy, and outwardly without religion, uses his yacht, the *Dreamer*, as a refuge for children during the confusion after the San Francisco earthquake of 1906. No one imagined this generous individual had cherished firm theories of education, philosophy or religion. Aroused by the irksome garrulity of an atheist, McLean breaks the silence that has sealed his deepest thoughts. What surprise stirs his guests and friends, as he begins to explain "that there never has been and never could be a people on the face of the earth who did not, naturally and without any instruction, know the existence of a creative and protecting Providence!" To prove his

contention the eccentric old man adopts twenty-four orphans of the catastrophe, provides lavishly for their maintenance on Problem Island—his private property in the Pacific—and secures ideal teachers to educate his wards. There is one stringent rule: references to God or religion must be eliminated. This idiocratic utopia continues without interruption until the youngsters are twenty-four years of age. What happens, what methods are devised by the old man to garner the consequences of his experiment, and what results from the impact of outsiders on this bizarre group combine to give this novel its peculiar appeal. Who has the right to reveal the secrets of a unique story? The author sustains a capacity for cleverness; perhaps his work is too clever to secure the wide attention its diverting excellencies merit.

DANIEL S. RANKIN.

Our Nightingales

The American Singer, by Oscar Thompson. New York: The Dial Press. \$2.75.

MR. OSCAR THOMPSON has a subtitle, "100 Years of Success in Opera." It comes as a surprise to some of us that the American singer has not only been holding her own for the past hundred years in opera, but has been in many instances an outstanding success, particularly in Europe.

This volume is in the form of a survey of singers, going back to Julia Wheatley's debut in 1825 and ending with some of our modern singers, Lawrence Tibbett, Grace Moore, Nelson Eddy and others concerned not only with opera but also with the films. Mr. Thompson includes those singers born in America or Canada and those whose reputations were not entirely established elsewhere before the adoption of America as a homeland. Such an all-inclusive history and biography might well be boring, but Mr. Thompson makes it fascinating reading.

When Marion Talley was introduced to the public a few years ago, there was such a fanfare of publicity that the innocent were duped into believing that an American singer was being recognized for the first time. We have but to look backward to see how untrue this supposition was. In 1866, Minnie Hauk made her operatic debut as Amina in "La Sonnambula," at the age of fourteen. The next year she created for America the rôle of Juliet in Gounod's opera, "Roméo et Juliette." In Europe she received so many medals and decorations from crowned heads and art institutions that she had difficulty in pinning them all on. Many others also won fame both at home and abroad; for example, Lillian Nordica, Emma Eames, David Bispham, Clara Louise Kellogg, Emma Abbot, Olive Fremstad, to name but a few.

The main purpose of the book is to aid in the acquirement of perspective. This is admirably achieved and "The American Singer" deserves to be in the library of all those who are interested in the historical background of our own singers. A few minor errors can be corrected in a future printing, making this a reference book that is not only stimulating but reliable.

DORIS CUNNINGHAM.

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One Log Book

Great Trade Route, by Ford Madox Ford. New York: Oxford University Press. \$3.00.

WESTERN civilization is worth while. It is, as a matter of fact, as full of delights as it is beset with perils. Yet there are parts of the world which very particularly suit Mr. Ford, and concerning them he loves to write—or rather to dash away at prose that is sometimes bewildering, sometimes mad, and occasionally very fine indeed. One has a fancy that the author is affected by places. If one proves to be en rapport with his nature, the results are splendid. But the contrary may also happen. In short, this is a volume about nearly everything. Some of it is balderdash and some is very, very amusing.

The Japanese

Living in Tokyo, by Katherine Sansom. New York: Harcourt, Brace and Company. \$5.00.

MISS SANSOM'S book is a collection of interesting and very helpful notes concerning life in Japan. This she has not merely known from the outside, but has managed to understand, so that what she says has a judiciousness exceedingly rare in books of the kind. The book has sympathy, good humor and wisdom. One would imagine that nearly everybody should enjoy it, and incidentally come by a handsome intellectual profit. There are many rather novel illustrations by Marjorie Nishiwaki.

Elizabethan Literature

Shakespeare Biography and Other Papers Chiefly Elizabethan, by Felix Schelling. Philadelphia: University of Pennsylvania Press. \$1.50.

PROFESSOR SCHELLING'S remarkable knowledge of Elizabethan literature is reflected in several essays, of which those on Horace Howard Furness and the books in the Furness Memorial are doubtless the most interesting. Among the other papers included are a fine tribute to S. Weir Mitchell, and an interesting discussion of the study of literature.

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